

THE Instructor

JUNE 1961





Man's Most Yearning Desire

by President David O. McKay

NEARNESS to an event tends to minimize its full significance and importance. Those near the great events that made the nineteenth century an epoch-making century little realized the far-reaching significance of the wonderful discoveries and inventions of the latter half of that century.

In this third quarter of the twentieth century we are the beneficiaries of those momentous realities.

What mightier possibilities for the future! As an observer, standing at the foot of a high mountain, we see only in part what lies ahead. Its majestic slopes, towering peaks, and relative position to surrounding ranges are hidden from view. Yet even our limited vision fills us with astonishment. What mighty things have been accomplished! What mightier possibilities for the future!

Who, for example, can measure the material benefits to mankind of the mighty inventions of this century, or who can even imagine the ultimate effect upon the human race of the great discoveries of this space age?

But none of these momentous discoveries has answered man's greatest need and man's most yearning desire. Not one has yet revealed that for which man has sought for ages. *That need, that ever-present yearning in man's heart, is to know God and man's relation to Him.* The microscope has not revealed Him; the telescope has not discovered Him; the radio and television, and even the man-made planets which have been hurled into space have not yet penetrated His abiding place.

Only one event of the nineteenth century claims to give to the human soul the answer it yearns for. If in that event man finds the truth for which the human race has ever sought, then it truly merits the distinguishing tribute as the greatest event of the nineteenth century!

That event was the appearing of two Heavenly Beings to the boy Prophet Joseph Smith, revealing the personal identity of God the Eternal Father and of His Son Jesus Christ. It happened in the spring of 1820, and it is told in a simplicity that bears the marks of sincerity:

... When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of

(For Course 7, lesson of June 4, "Joseph Smith, Our First President"; for Course 13, lesson of July 9, "Restoration of the Gospel"; and of general interest.)

them spake unto me, calling me by name and said, pointing to the other — THIS IS MY BELOVED SON. HEAR HIM! (Joseph Smith 2:17.)

When the boy Joseph told what he had seen, people would not believe him; and they ridiculed and persecuted him. In answer to all opposition, he later solemnly declared:

... I had actually seen a light, and in the midst of that light I saw two Personages, and they did in reality speak to me; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; ... I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it; ... (Joseph Smith 2:25.)

Such testimony, if unsupported, might not merit acceptance. Its purport is fraught with such mighty significance to mankind that the human mind cannot at first believe such an appearance possible. But the Prophet's testimony is supported by intelligent witnesses whose evidence has never been refuted. The Church itself, the tangible result of that great revelation, stands as corroborative if not direct evidence of divine inspiration.

The lives of the Prophet, of his brother, Hyrum,

the patriarch, and of hundreds of thousands of others who accepted the truth of that great revelation bear evidence that the plan of salvation, as it is purported Jesus Christ revealed it, most assuredly leads toward Christ-like character. So real was the revelation to the Prophet and his brother, Hyrum, that they unflinchingly sealed their testimony with their blood.

That testimony was sealed in martyrdom one hundred and seventeen years ago on June 27, 1844. The world still does not comprehend its significance; but as a contributive factor to man's knowledge of his relationship to deity and of his place in the universe; as a means of establishing proper relationships between men as individuals and groups of men as nations; as a revelation pointing the way to man's happiness and peace on earth as well as in the eternities to come, the appearing of the Father and the Son to Joseph Smith and the subsequent restoration of the priesthood and the establishing of the Church of Jesus Christ in its fullness, will yet be recognized not only as the greatest event of the nineteenth century, but as one of the greatest of all ages.

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Religion

THE CENTER OF MY LIFE

by William L. Waldrop*

RECENTLY I heard a businessman complain about a deal he made. The deal had not been entirely honest on his part, and he was critical of the party with whom he had made the deal. The businessman had apparently taken advantage of innocent people to make a profit for himself. I commented to the unhappy man, "If religion meant more in the lives of all of us, we probably would not have so many situations like this." The man looked rather thoughtful and studied the ground for a moment. Then he turned to me and said, "What does religion mean in your life?"

The response was immediate; and I said, "My friend, my religion is the center of my life. It is the directing force which tells me what to do — in every situation, each day. Without the comfort of my religion which teaches me of the God in whom I have confidence — even full faith — I would be really lost."

I do not know if that little episode helped him any, but I believe the challenge of his question helped me. Many times since then I have again asked myself the question, "What does religion really mean in my life?" This brought on other questions: "Do I live it?" "Do I show it to others?" "How?"

As I pondered the question, there came in my mind the memory of riding on a large airliner. While we were very high in the air, both pilots left the controls and stood a little behind the cabin near where I was sitting. One commented that the plane was being controlled and flown by an "automatic pilot." Then I learned that the essential mechanism of the automatic pilot was a gyroscopic compass. The pilot went on to explain that with this compass in operation, the airplane could not get away from its proper direction, that everything the airplane did while the automatic pilot

was in control would be entirely governed by this mechanism.

It seems to me that this is the exact effect that my religion *should* have on me. Would it not be wonderful if my life were as completely and entirely controlled by the teachings of my religion as that plane was by that compass?

My memory ran back to the days when I was investigating the Church and had the opportunity to be in Salt Lake City and meet some of the General Authorities. I recall how I was so struck by the cool, decisive looks on their faces—the looks of those who serve only one Master. I can recall how I was struck by the clearness of the eyes, and how these eyes had a wide, unashamed look.

I contrasted these appearances with the harried looks I have seen on the faces of some people I meet on the street; on the faces of executives whom the world thinks have more responsibility than the Authorities. How nice if all faces could have that look given by the power of God, which means that their life is ruled by the commandments which the Lord has given!

With the inner peace which comes from keeping the commandments, we can work with assurance and peace. We exhibit a calmness of personality and mind, which enables us to throw our entire efforts effectively into the job to be done. This calmness comes from a confidence which we develop because of our knowledge of three facts: 1. that things were right in the past; 2. that everything will go all right in the work of today; 3. that if we follow the guidance of our religion, things will be all right in the future.

We can have confidence in the past and not worry about what we did, because we know the decisions we made yesterday were as right as we could make them. They should be, because we prayed before we made them. If we do as the Lord tells us to do each day, then we can rest in the evening with cool confidence that we did our best.

My religion gives me that wonderful faith. Also, I *know* He will help today because He did yesterday.

We can have confidence in tomorrow because, whatever happens, we will be secure in the Lord's strength. If we do our part, we can be most certain that the Lord will do His. With the Lord helping us, no force in the universe could overthrow us. There is only the weakness in ourselves that we may keep us from obeying the commandments as completely as we should.

Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. (Proverbs 3:5, 6.)

There is no place on earth that I could "beat a

(Concluded on page 204.)

(For Course 13, lesson of August 13, "Practical Religion"; for Course 17, lesson of September 3, "The Church—Nature and Place in Our Lives"; for Course 24, lessons of July 16 and 23, "Religion and Life"; and for Course 27, lesson of June 4, "Religion and People.")
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*by Elder Sterling W. Sill
Assistant to the Council of the Twelve*

THE FUTURE IS NOW

EVERY human being can profitably think of himself as a "human becoming." That is, "what everyone will someday be, he is now becoming." Very early we determine a direction for our lives which frequently continues on unchanged.

Many years ago an unknown priest gave voice to this idea when he said, "Give me a child until he is 7 and I care not who has him thereafter." Of course, it is not true that the direction of life cannot be changed beyond age 7. But in life, as in checkers or chess, the first moves have an overwhelming influence on all future moves. As the twigs of our early lives are bent, so the trees of our maturity will grow. Changes, either in direction or in quality, become increasingly difficult the further we proceed.

It is very difficult to be a nonsmoker this month if you were a smoker last month. But even before this month becomes a part of one's past, it will also have become a part of his future. It is not easy for a "past" drunkard to be a present abstainer. It is even very difficult to exclude from one's mind in the present, those harmful ideas which have been given a cordial mental welcome in the past.

I recently talked with a young man who could not quit swearing. It seemed to him that every time he opened his mouth, out came profanity in

(For Course 29, lesson of August 6, "Road to Salvation," and lesson of September 24, "Where Is Man Going?"; for Course 11, lesson of June 11, "A Test of Loyalty," and lesson of August 27, "Temple Work"; for Course 13, lesson of September 3, "Temples and Temple Work"; for Course 17, lesson of June 18, "The Way of Salvation," and lesson of July 9, "Overcoming Sin through Repentance"; for Course 21, lesson of September 24, "The Greatest Blessing of Life"; and for Course 24, lessons of July 16 and 23, "Religion and Life.")

**"AS THE TWIG IS BENT . . .
SO SHALL THE TREE GROW."**

spite of all of his precautions. This seems hard to understand inasmuch as no need is served, no drug is involved, and no satisfaction is produced by his profanity. It seems reasonable that we should always be free to do as we please in our private thoughts, but we know from experience that that is not so. Our future is mortgaged to the past. A thief is a thief in the present because he was a thief previously. It is very difficult for a thief to be honest, or for a lazy man to be industrious, or for a carnal-minded man to be godly. Everyone's future is being formed in the present, and everyone's present will soon be his past.

Alma says that when we come to that awful crisis of death, we cannot say:

... I will repent, ... I will return to my God. Nay, ye cannot say this; for that same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world. (Alma 34:34.)

Alma was merely saying that the keys to the future are placed in the hands of the present.

Boss Kettering of General Motors once asked some of his associates, "What are we going to do when we can't afford to do what we are doing now?" That is a question that has some very interesting spiritual implications. What are we going to do when we can no longer live the kind of lives we are presently living? What a trying situation for one to want to be godly after that has been eliminated as one of his possibilities!

It has been said that "Hell is truth seen too late." What a hell it would be to find ourselves telestial beings with an intense desire to be celestial, and to know that our future was behind us!

The Lord says that the celestial "excels in all things." The celestial excels the telestial as the brightness of our sun excels the tiny twinkle of a star. A celestial personage is more beautiful, more glorious, more intelligent and more happy. But the decision determining that future is not in the future; it is in the present, and it will very soon be in the past. How bitterly we may then regret that we did not understand our roles as "human becoming." The fundamental law of the universe is this immutable, inexorable, irrevocable law of the harvest that says, "Whatsoever a man soweth, that shall he also reap." We take our option on future glory at the time we sow the seeds. During the sowing period we may plant virtues as readily as vices. That is one purpose of life.

William James once said that, "The greatest use of life is to spend it for something that out-

lasts it." The "present" lasts only for a day; eternity will last forever. Yet the future is now. Is it not interesting that our eternal future is not in the hands of fate, but in our own hands? Mr. James says that "Every day we are spinning a fate, of good or evil, that can never be undone." He says, "Every smallest stroke of virtue or of vice leaves its ever-so-little scar. Life never takes back its experiences." The drunken Rip Van Winkle in Jefferson's play excuses himself for every fresh dereliction by saying, "I won't count this time." Mr. James says, "He may not count it and a kind heaven may not count it, but it is being counted nonetheless. Down among the nerve cells and fibers, the molecules are counting it, registering and storing it up to be used against him when the next temptation comes. Nothing we ever do is in a strict, scientific literalness ever wiped out."

Mr. James points out that, "As we become permanent drunkards by so many separate drinks, so we become saints in the moral and authorities and experts in the political and scientific spheres by so many separate acts and hours of work. Let no youth have any anxiety about the upshot of his education, whatever the line of it may be. If he keeps faithfully busy each hour of the working day, he may safely leave the result to itself. He can with perfect certainty count on waking up some fine morning to find himself one of the competent ones of his generation in whatever pursuit he may have singled out." This also applies to the greatest pursuit, which is the spiritual pursuit.

From this important psychological point of view, Jesus was strictly scientific. He allowed no exceptions to righteousness. He did not need to make a single mistake to find out that a particular act was wrong. One of our most costly errors is that of thinking that we can learn good by being evil. It is not necessary that we make all of the mistakes personally. It is the law that we become what we do.

If one wants to be a good student in college, he had better try being a good student in high school. If he wants to be a great soul in heaven, he had better be a great soul here; for whatever he will someday be, he is now becoming. Silently and imperceptibly we grow into our destiny. The final judgment is not the time when our future is determined. The judgment only discloses to us what we have become.

In dreadful reality, every day is judgment day; and, as a part of eternity, each day must bear its full load of responsibility. One of the greatest truths of the world is that the future is now. May God help us to make the most of it.

SELF - FULFILLMENT through SELF - EXPRESSION

Point of View

The best a man can be, he must be. Achievement of the highest internal potential is self-fulfillment. As a child of God, spiritually begotten, man possesses his Father's nature, with all its potential. Man is, therefore, a God in embryo. The profound joy of which the scriptures speak ("... and men are, that they might have joy." [2 Nephi 2:25.]) is one of self-fulfillment and transcends all worldly joys or pleasures or happinesses, which offer only superficial and temporary satisfaction or comfort to man.

The world's culture in which we are enmeshed primarily embraces material and social goals and values, which are often inconsistent with the self-fulfilling goals and values. This is the real problem, in my judgment. The highest nature of man and the nature of the world's culture antagonize one another. To succumb to one is to lose the other. A choice must be made, and each alternative requires sacrifices. Man's real enemy, then, is conformity—conformity to social pressures and group norms which do not contribute to self-fulfillment. Even though one might win acceptance and a sense of belonging through conformity, in another sense, this is the highest cowardice. It is a betrayal of one's best nature. For in becoming all things to all people, one eventually becomes nothing to everybody—particularly to oneself. "Of all sad words of tongue or pen, the saddest are these: 'it might have been.'"

In this view, religion is not an external set of rules and regulations and laws, but rather principles and laws natural to, and internalized in, man's highest nature (divine self). Conformity to these *divine* laws requires the highest courage and amounts to being true to oneself. In one sense, the revelations of the Lord and the inspired admonitions of our prophets and leaders make *explicit* the laws which are *implicit* in our nature, adherence to which guarantees the highest self-fulfilled growth. In such growth we may achieve a condition of development which allows us to feel comfortable and natural in the celestial and exalted presence of God our Father. One wars with himself if he resists true religion. This is why one cannot sin with *all* his heart and soul. It will *split him apart*, for it is a conflict with his own divine nature. But, for the same reason, one *can* serve truth and live righteously with *all* his heart and soul.

(For Course 27, lesson of August 13, "Industry"; for Course 24, lessons of July 16 and 23, "Religion and Life"; and of general interest.)

Laws of Growth and Deterioration

A physically healthy person is active. If inactive over a long period of time, the body atrophies and becomes easy prey to accident and disease. Without adequate food or rest, serious deficiencies may develop. A different kind of sickness, somewhat intangible but nevertheless a real sickness, overtakes one who is intellectually, emotionally or spiritually inactive or starving. One's mental faculties are to be cultivated and used in creative and productive effort, or they will also atrophy. One who does not move outside himself into the lives of others with love and empathy and kindness eventually becomes increasingly isolated, lonely, unlovable, and emotionally sick. Spiritual health embodies *both* intellectual and emotional health. One must actively think and feel in order effectively to serve others and to worship God.

Let us call these mental, emotional, and spiritual activities "self-expression." By this is meant acting as an agent for oneself rather than being acted upon; participating instead of merely looking on; becoming actively involved, as opposed to passively listening; creating, rather than responding like a robot or a puppet to pressures, expectations, or stimuli from others.

Much of the world's work is essentially meaningless—mechanical, repetitious, physical, boring—involving no real mental exertion nor emotional commitment, only robot responses. There is a great deal of research evidence to indicate that a mature and healthy personality seeks for purpose and meaning in his work, desires active involvement and participation as a total person. In other words, he seeks self-expression. Unable to find it in the kind of meaningless labor mentioned above, he often adapts by becoming apathetic, indifferent and alienated. Work is seen by him as drudgery—as a mere means to an end that is to be avoided as far as possible.

We discover that this alienated individual, rather than striving for personal creativity and development in the other dimensions of his life, carries over his complacent and apathetic attitude and spirit into his personal leisure, family, and religious life. His total life slumps into mediocrity and boredom. He turns from himself, from his own unique and singular talents and capabilities. He is a clock-watcher all day; but once off work, he finds only boredom in many of his disorganized, purposeless, shallow activities. He tries one thing after another, but nothing seems to satisfy him.

His rebellion against authority-enforced work discipline also evidences itself against almost every other form of organization and discipline, including that which might have been imposed by himself.

This unfulfilled person often prefers to sit back and watch others live. He spends endless hours in indiscriminating television viewing. Here the "one-eyed monster" can feed and brainwash him, think and feel for him, entertain and somehow hypnotize him away from what is happening to his life. He can watch others live in fancied circumstances and identify himself with the heroes, and sense all kinds of removed and vicarious satisfactions. Or he may resort to other compensating activities or escape mechanisms, such as alcohol, sex, cheap movies and literature, or some other activity carried to excess. When he is asleep, he is half awake; and when awake, he is half asleep. He never is fully involved with life. Playing one imaginary role after another, he soon loses knowledge of his own role and he experiences himself only as others want him to be. Meaningless chatter, gossip and sarcastic humor replace genuinely rich interpersonal communication. But unguanine communication is boring and forced, therefore unpleasant and difficult. However, when alone, he is also bored. What a pathetic and too common plight!

This person's religious life is in itself mechanical and superficial—he is doing the right things for the wrong reasons much of the time. Familiarity with (rather than feeling toward) Church services provides him with relatively shallow satisfactions. If called upon to pray, he becomes fearful and more concerned with what others think of him and his prayer than with a real communication with God. Religious observances, for him, become a substitute for service rather than an inspiration to serve. To him, religion may be a weapon he can use to judge and condemn others, in order to let himself feel superior and exclusive.

This hypothetical example may or may not be extreme, but the fundamental idea is that an apathetic attitude tends to spread itself throughout all of one's life and associations, producing a kind of spiritual disease characterized by restlessness, loss of zest, self-dislike, general depression, sin, decay of the intellectual and spiritual life, etc. The individual in such a situation regresses to a state of childish dependency and irresponsibility. With this regression there comes an absence of initiative and an absence of that self-discipline which makes for effective personal relationships.

Self-awareness and Industry

Once we are aware of the forces shaping us and of our own internal powers, we can begin to take charge of ourselves and to shape our own circumstances.

Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; For the power IS IN THEM, wherein they are agents unto themselves. (Doctrine and Covenants 58:27, 28.)

Deep desire and persistent work are demanded of us. We should search for work which provides a challenge to our unique abilities and interests, which presents an opportunity for self-expression, and which serves a purpose with which we can honestly identify ourselves. Work would then become an end in itself—creatively satisfying, re-creative.

And even though every job has its monotonous, challengeless aspects, all of us have abundant opportunity somewhere, sometime in our lives to expand our interests, deepen our knowledge and understanding of those interests, and develop our skills and our abilities to participate actively in and to promote those interests—in short, to become "involved in life."

Summary

Time is an asset we all have in common and in an equal amount. Yet the wide variety in the use or abuse of this priceless resource is a startling fact of our day.

One person escapes from life and freedom and personal responsibility by conformity and by tranquilizing activities.

But another person refuses these popular life-smothering sedatives, and plumbs the deeper reaches of his own makeup to find phenomenal resources of intelligence, enthusiasm, ingenuity, creativity, and interests, etc. He then engages in exposing himself and his talents, "in trying out," and in an industrious search for meaning and purpose and stability and integrity in every aspect of his life. He is continually educating himself. His mind is active and informed and curious; his body, responsive and well-disciplined; his emotion, loving and life-affirming; his behavior, genuine and spontaneous and kind; his spirit and motive, noble and righteous.

In short, he is living the law of his own divine nature, the law of his spiritual birthright, the law he accepted and internalized in the pre-mortal life, the law which the Lord is continually striving to write again into his heart and into his "inner parts." He is becoming the best he can because he must.

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Children and the Word of Wisdom

by Robert J. Beveridge*

ONE of the greatest responsibilities that any member of the Church of Jesus Christ of Latter-day Saints has is the education of the children. The greatest responsibility that an individual parent has is teaching the Gospel principles at home to his young children. Should a child reach the age of baptism not knowing the basic principles of the Gospel, the responsibility rests directly upon the parents; and, as the child grows older, his activity and behavior can be directly attributed to the attitudes, teachings and understandings acquired in the home. The oft-quoted admonition, "As the twig is bent, the tree will grow," is usually true.

A great deal of emphasis has been placed upon the Word of Wisdom in the past years, and rightly so; for the Word of Wisdom, along with the law of tithing, has become an obvious measuring rod

(For Course 3, lesson of August 13, "The Word of Wisdom"; for Course 1a, lesson of July 9, "We Pray at Home"; for Course 24, lesson of July 30, "Joys of Heartful Living," and lesson of August 27, "Can We Be Reasonable about Food?," and for home use.)

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that can be utilized by the ward and the stake in evaluating the sincerity of a member. As it has been stated, the Word of Wisdom is "... adapted to the capacity of the weak and the weakest of all saints, ..." (see Doctrine and Covenants 89:3.)

The Word of Wisdom may be the only thing that is known about the Church by those who have had no previous contact with Church members. Men tend to judge a people, a place, an idea, or a religion on the behavior or attitudes of just one or two people with whom they associate this idea or religion. This is another reason why the emphasis on the Word of Wisdom is a necessary part of the training of our young people.

The question often arises as to how a child can be taught to understand and observe the Word of Wisdom. Naturally, if this divine admonition is understood and observed in the home, this task becomes much easier.

Alcohol, Tobacco, Tea, Coffee

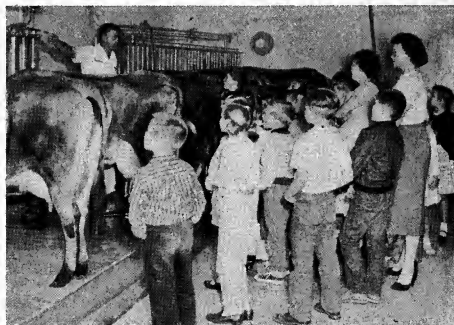
In attempting to teach an understanding of the Word of Wisdom to 5- and 6-year-olds, little time should be spent overemphasizing alcohol and tobacco, tea, and coffee. Certainly the children should be taught that these things are not to be used by them. Also, the constant exposure to the advertising of these products on television, radio, etc., should be corrected and mentioned at the time it is seen or heard. The question often arises, "Is that true, Daddy?" The reasons for undesirable advertising should be made clear. Let the children know that it is from "... designs ... in the hearts of conspiring men ...," etc. (See Doctrine and Covenants 89:4.)

Origin of Food

Use the keystones of "... prudence and thanks-



Ramona Luker (l.) and Paulette Bogdanow (r.) show their friends through scientific illustration how one who uses tobacco places himself in danger of developing lung cancer.



These second grade children from the Oakwood School, Granite District, learn how their milk originates and is processed. Ned Winder guides them through Winder Dairy.

giving . . ." (see Doctrine and Covenants 89:11) for a positive foundation of the Word of Wisdom in young lives. Teach children the prudent use of foods. Children of 5 and 6 are interested in knowing where their food originates, how it is prepared, why some foods are more expensive than others, and why some are used very often and others seldom. In this vein, they can be taught that our Heavenly Father provides this food for them, through the work of the parents.

Prudence in Eating

The children should be taught not to waste food. In our family, we have taught the children that they can always return for second and third helpings, provided they eat all they took in the first place. They soon learn that it is much easier to go back for these helpings than it is to try to consume a mountainous first serving. We have often told them that they are very fortunate to have been born at this time and this place, and that there are many children of their age who are not so fortunate as they are, who would be delighted with just the food that they leave behind.

Thanks for Food and Other Blessings

In teaching our children that the food is provided by their parents, with the help and the blessing of the Lord, we have approached the second phase of their training. There is no more appealing sight in our family than our 3-year-old or 6-year-old giving thanks for the evening meal. It is with a feeling of great joy and humility that I bow my head while my child asks the Lord to bless the family and the food. And I believe the Lord listens a little more intently at this time. The children soon learn that it is appropriate to thank their Heavenly Father for all of the blessings that they receive and that they do not take them for granted.

This training carries over as the children approach the years that are fraught with constant and exquisite temptation, and they find themselves much better prepared to cope with these temptations by the knowledge and understanding they have gained.

Use of the Word of Wisdom

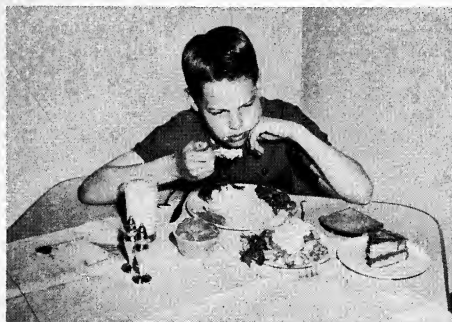
I believe that the Word of Wisdom should be taught in its original form. It should not be changed in its interpretation to meet the situation or person involved. If we will use our God-given intelligence in our appraisal and use of the Word of Wisdom, we will very seldom be wrong.

The education of our children is a tremendous responsibility. It is our best way of insuring our way of life for the future.

When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. (1 Corinthians 13:11.)

These prophetic words written by Paul in his first letter to the Corinthians are equally true today. Surely we adult members of the Church want our children to rise a little closer to the Lord than we ourselves have been able to rise. The day is past when we need expect to be criticized as strange, weak, or unusual, because we have religion in our everyday lives. None of us should apologize for, nor compromise on, any of the doctrine set forth in the Gospel.

Let us thank our Heavenly Father each day for the opportunity of living at this time and place, and for having the Gospel and the Holy Priesthood. May we all have the desire to read and to search and the ability to learn and then to live by what we learn!



That plate filled extra full with food looked very good to John at first; but now he wishes he had listened when his mother counseled him to take only as much as he could eat.



The Beveridge children have learned from their parents to be grateful for the blessings which they receive from the Lord and to bow heads when giving thanks for each meal.

Status by Performance

by Reed H. Bradford

Main Idea:

To have status (recognition) with the Saviour and from within one's self is the greatest status one can have.

And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way? But they held their peace: for by the way they [the disciples] had disputed among themselves, who should be the greatest. (Mark 9:33, 34.)

Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. (Matthew 20:20, 21.)

The desire for status or recognition from his fellow human beings is one of the greatest motivating factors that characterizes the behavior of man. This desire stems from the fact that individuals compare and rate one another. That is, they give evaluations of each other.

As a result of this comparison or rating, one might say that any given individual has two kinds of status. In the first place, those who know him acquire a general kind of impression about him. They tend to rate him as either "competent" or "incompetent," "good" or "bad." It goes without saying that such a two-fold classification is insufficient to place a person in the proper category. According to the teachings of the Church of Jesus Christ of Latter-day Saints, there are many kingdoms in the next life, not just heaven and hell. These many kingdoms are necessary because the performances of human beings upon earth have been so varied. (See "The Future Is Now," page 184.)¹

Secondly, one has a status which he receives from the way he has performed in any given group. Thus, one may have as many statuses as there are groups to which he belongs. Brother X, for example, may be a professor at a university. He is generally rated high as a teacher. He may also belong to the national association representing his particular field of study. In this association, one gains high status by publishing competent research articles. Since he has published relatively little research, his rating is low. He may be active in

the organizations of the Church and thus be considered to be devout. Here his rating is high. Finally, because of the many functions connected with all of these activities, he has little time for his family so that his wife and children feel he neglects them. His performance as a husband and father is down-graded by the members of his family.

Every major society has some major formal or informal method of granting status to its members. In some societies this depends upon the social circumstances of the family into which he is born. For many generations in India, a person born a Brahman automatically had a higher status than a person born an Untouchable. Similarly, in other societies, the reputation of the family, the occupational group to which it belongs, and the color of the skin of its members are important in determining the social position of new members born into the society.

It is also generally true that certain social positions are rated above others. Thus many people become conditioned to thinking that when they acquire a position with a high ranking, they themselves acquire a superior status. Many times this is true. This causes individuals consciously to seek certain positions, not primarily because they want to render service to their fellow men, or because they wish to accept grave responsibilities connected with the position, but because they wish to have the recognition they feel such a position will give.

Since status is such an important factor in the motivation of people's behavior, it is important to examine the status system taught by the Saviour. Several things about this system are important.

1. Since every position in the organizations established by the Saviour has important privileges and responsibilities attached to it, He rates all of them as being important. One position may be *different* from another, but this does not mean that it is more important. (See *I Corinthians* 12:21, 25-27.)

This would mean that one would not think of an administrative position in the Church as being more important than that of a teacher, or vice versa, but that both of them are indispensable and should complement one another.

2. The Saviour gives status to those who demonstrate integrity in living His teachings regardless of the formal positions they may or may not hold. (See "The King Who Worked for His Liv-

¹(For Course 29, lesson of August 6, "The Road to Salvation and Exaltation"; and for home use.)

²Titles and pages in parentheses are supplementary articles in this issue.

ing," page 199.) In fact, it is possible that one might be justly classed as a great Christian without holding any, or at least holding few, formal positions in His Church except that of member. It is devotion to His teachings that is cardinal.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. (Matthew 7:21.)

A person with this kind of integrity would seek to represent the Saviour well regardless of whether he is a full-time missionary, a parent, a holder of a position in one of the organizations of the Church, or an ordinary member carrying out the regular responsibilities of his occupation. (See "Our Missionaries Are Engaged in a Labor of Love," page 206; and "Missionary Experiences that Brought Joy," page 208.)

3. The Saviour recognized that societies of the world would have some ways of behaving and some ways of granting status to individuals that would be different from His ways. He knew that some of the ways of the world would not grant lasting joy to the individual who participated in them. (See "Self-Fulfillment through Self-Expression," page 186.) He said: "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" (*Mark 8:36.*) In praying to the Father in behalf of His disciples, He asked: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." (*John 17:15.*) There will be many times in the life of any individual who lives upon the earth, when he will have to choose between doing something the way his society wants him to do it and doing it the way the Saviour desires. If one must choose, he should remember that to have status with the Saviour is the greatest status one can have. (See "LDS Beginnings in California," page 215.)

4. In one sense, one would do well to forget about the question of status as it is understood in this world.

But when thou doest alms, let not thy left hand know what thy right hand doeth: That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly. (Matthew 6:3, 4.)

And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted. (Matthew 23:12.)

This kind of Christian does not make a desire for rewards his chief motivation in action. He is righteous for righteousness' sake: he knows that living the teachings of the Saviour will bring him lasting joy. He knows that if he serves others without thought of reward, they will, in most cases,

return love and consideration, sometime, somewhere. Yet he loves others simply because they are his fellow human beings and children of his Heavenly Father.

As Elbert Hubbard said, "There is no free man as long as there is one slave." Such a person loves his Father in heaven because He, being the intelligent and wise personage that He is, can teach one how to attain the most intensive, extensive, and permanent kind of joy. He loves Him because of the many profound things He has given to His children, including the voluntary atonement of His Son; a set of rules which can bring joy that "surpasses understanding"; and a Church which provides many opportunities to grow and to enrich the lives of others.

With great assurance, the Christian may leave his final destiny in the hands of a Divine Judge knowing that:

... Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. (1 Corinthians 2:9.)



SUGGESTED AGENDA FOR HOME EVENING

Prayer.

Hymn: "Let Us Oft Speak Kind Words," *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 94.—Family.

Discussion: What each family member learned in his Sunday School class, and how he will apply it in his life.

Musical Number:

Lesson: "Status by Performance."

- Let several members of the family indicate what recognition from others means to them.
- Point out the ways in which our society gives recognition to others.
- Indicate several ways in which our society grants recognition which are different from the ways in which the Saviour grants it.
- Why is the status or recognition granted by the Saviour the best we can know?

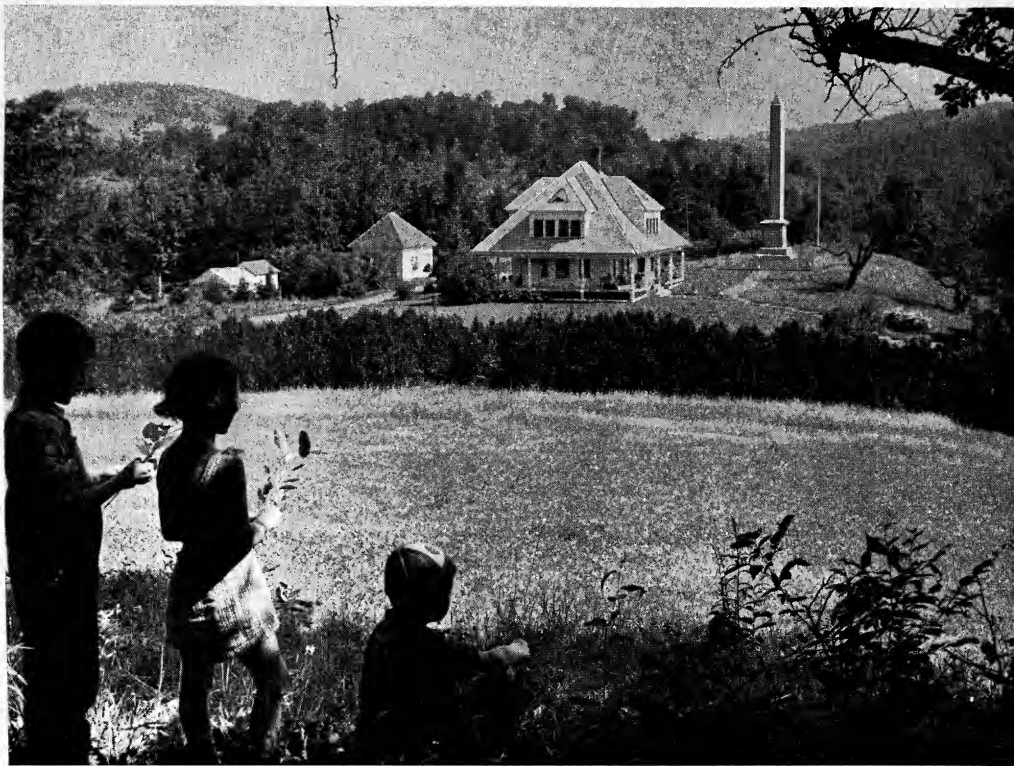
Hymn: "Father up Above," *The Children Sing*, No. 40.—Children.

Scripture Memorization: Family will memorize *Mark 8:36; Matthew 6:3, 4; and 1 Corinthians 2:9.*

Activity: Flannelboard story, "The King Who Worked for His Living"—Mother tells, helping family to see important ways in which men can attain status in the eyes of the Lord.

Hymn: "Let Us All Press On," *Hymns*, No. 98.—Family.

Prayer.



We can visit such historic places as Joseph Smith's birthplace near Sharon, Vermont.

FIND HISTORY WHERE IT HAPPENED

*by David E. Miller**

ONE of the best ways to seek and find real inspiration, plus a better understanding and deeper appreciation of the various events in our Church's history, is to visit the places where those incidents took place—to study history where it was actually made.

What can be more thrilling than a half hour spent at the Sacred Grove meditating among the trees, some of which must have been seedlings

*(For Course 7, lesson of August 6, "Ask, and It Shall Be Given You," and lesson of July 2, "President Young Guides Pioneers Westward"; for Course 1a, lesson of July 30, "A Long Journey," and lesson of August 6, "Making New Homes"; for Course 11, lesson of June 25, "The Handcart Companies," and lesson of July 2, "Conquering the Desert"; and of general interest.)

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when Joseph Smith sought divine guidance there and received his first glorious vision? The exact spot where Joseph knelt in solemn prayer is not known, but most people who visit the grove have the feeling that they are treading on sacred ground—and indeed they are.

Not far from the Sacred Grove is the Hill Cumorah, where the young prophet received the gold plates. A fine footpath leads from the Church Bureau of Information at the base of the hill to the summit. You will want to walk up this path and realize that somewhere, possibly within sight of the path, Joseph Smith had several meetings with Moroni and finally received the plates there. At the crest of the hill is a fine statue portraying some of the major events associated with Cumorah.

A MORE COMPLETE UNDERSTANDING AND A DEEPER APPRECIATION OF THE EVENTS WHICH COMPRISE OUR EARLY CHURCH HISTORY AND THE PEOPLE INVOLVED CAN BE OURS AS WE VISIT PLACES WHERE HISTORY WAS MADE.

Directors of the Bureau of Information can give you detailed information concerning the location of the Smith home, the Sacred Grove, the Martin Harris home and other points of interest in the vicinity of Palmyra.

A visit to Nauvoo is most rewarding. While there, make your way to the east bank of the Mississippi River. Look westward across that river and try to imagine how it would appear in bitterly cold winter weather, with Pioneer wagons being ferried through its ice-clogged waters or even crossing on the ice as the Saints did who were driven from their comfortable homes early in 1846. In Nauvoo you will want to visit the temple block and the Church Bureau of Information, where details concerning the history of "Nauvoo the Beautiful" can be obtained. You will certainly wish to visit the Mansion House and Joseph Smith's homestead, where the graves of the Prophet Joseph, Hyrum, and Emma Smith are located. Nearby is the foundation of Joseph Smith's store, where much important Church business was transacted and revelations were received. Several old brick homes which belonged to such prominent Church leaders as John Taylor, Brigham Young and Heber C. Kimball are still to be seen in Nauvoo.

Just a few miles from Nauvoo is the city of Carthage. Climb the stairs of the old Carthage jail and enter the room where the Prophet and his brother, Hyrum, were attacked and murdered on a June day in 1844. Notice the bullet-torn door and the stain on the floor marking the spot where a martyr's blood was shed. While in that room, read Willard Richards' eye-witness account of the events of that tragic day.

At Kirtland, Ohio, stands the Kirtland Temple. It is an interesting building as seen from the outside, but you must go inside to appreciate it fully. Stand behind the second pulpit in the Melchizedek Priesthood end of the assembly hall and try to visualize the remarkable events associated with the building, dedication, and early history of that first temple erected in the dispensation of the fullness of times. While there, read section 110 of the Doctrine and Covenants. The Reorganized Church, which now owns the temple, supplies a courteous guide service through the building.

One of the greatest epics of our history is that of the Mormon migration to the Salt Lake Valley. Hike along portions of the Mormon Trail; camp

where the Pioneers camped; seek out the water holes they sought. Stand in reverent silence at a lonely grave along the way; visit Martin's Cove where about a hundred handcart Pioneers perished in the early winter snows of 1856. Again, you will have the feeling that you are standing on sacred ground. Much of the old road can easily be followed from Henefer to the Salt Lake Valley.

From the summit of Big Mountain, enjoy a distant view of a portion of the Valley, seen from the very spot where Brigham Young first saw it on July 23, 1847.

At the mouth of Emigration Canyon, drive or climb to the top of Donner Hill and enjoy a full view of Salt Lake Valley as it is today; then read aloud William Clayton's description of it as he saw it on July 22, 1847. Personnel of the information center at the "This is the Place" monument can tell you how to get to Donner Hill, if you do not already know. Before leaving the information center, enrich your soul by studying that beautiful mural which Lynn Fausett has painted. It depicts incidents of the Mormon trek.

Of course there are dozens of important places which I have not mentioned in this brief article. Let me list just a few of them: Joseph Smith's birthplace near Sharon, Vermont; Brigham Young's birthplace at Whitingham, Vermont; the temple site at Independence, Missouri. Church headquarters at Independence can give detailed information regarding the temple site as well as the location of Liberty Jail, Richmond cemetery, Far West and other places which may easily be found. The cemetery at Florence, Nebraska (Winter Quarters) and the Mormon Memorial Bridge are well worth visiting. Independence Rock, South Pass, old Fort Bridger, Echo Canyon and Little Mountain are important sites along the Mormon Trail.

Why not plan your vacation this year to visit some of these important and historic places? A visit to any one of them—with a little time and appropriate study at each—will give you not only a thrilling and enjoyable experience, but a better understanding and appreciation of your heritage as a member of the Church of Jesus Christ of Latter-day Saints.

¹An outstanding guide to historic Church sites is *Mormon Trail from Vermont to Utah*, by Alma P. Burton, available for \$1 at Deseret Book Company, 44 East South Temple, Salt Lake City 11, Utah. If you want to be able to locate the important places easily, get a copy of this booklet.

I Think of Jesus

by Wallace G. Bennett

WHEN the sacrament is passed, I think of Jesus. I think of the times and ways I have thought of Him. I think of what He has done for me and of what I have promised to do for Him. He did not fail us, and I hope I will not fail in my resolve to keep His commandments.

First, I think of when He instituted the sacrament that night in the upper room as He broke bread with His apostles prior to His crucifixion. How sorrowful they felt when He told them that one would betray Him! I wonder if they understood the significance of His declarations: "... Take, eat; this is my body." And after He had taken the cup and given thanks: "... Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins." (*Matthew 26:26-28.*)

What a unique and fitting way to be remembered! Some men build monuments; others bequeath wealth and earmark it for specific purposes; and others seek to preserve their names by various means. Jesus asked to be remembered in a wonderfully simple way, which reminds us of what He did for us and what we promise to do for Him.

When I take the bread, I think of His wounded body on the cross. While I can never comprehend the suffering of which this reminds me, somehow I always think of more than this physical aspect as I contemplate Him there.

I have seen many pictures and statues in Europe of Christ suffering on the cross, but most bring to mind a dying Christ. While they remind me of what He went through for me and all men, most do not picture Him as I picture Him. I see a suffering Christ who rose triumphant from the grave. He suffered and died, yes; but He rose again that all might live.

As the water is passed, I remember His blood which was shed for my sins and for the sins of the world.

... Through His death upon the cross [He] took upon himself both Adam's transgression and our individual sins, thereby redeeming us from the fall, and from our sins, on condition of repentance.¹

(For Course 17, lesson of August 20, "Sacrament of the Lord's Supper"; for Course 24, lesson of September 17, "The Sacrament"; and for home use.)
Joseph Fielding Smith, *Doctrines of Salvation*, Vol. III, 1954 edition; Bookcraft, Salt Lake City, Utah; page 126.

Then I think of my own sins and resolve to do better.

By partaking of the sacrament, I remember that I have promised to take upon myself His name and always to remember Him. I think of what He means to me, and I realize that I do not want to do anything that would bring shame upon His name.

What does He mean to me? He has meant many different things. I think of Him as "the Good Shepherd." This once meant one who tended sheep, but now it means One who strives not to lose a single member of His "flock" of people. He is "my Light," the One who leads me from darkness. He is the source of joy and of the "abundant life." He will bear my burdens when I am "heavy laden." Sometimes I see Him healing the sick and comforting the sorrowful. Other times I see Him as the Creator, the Lord, and the God of this earth.

I think of Him as my Elder Brother, who is striving for the real brotherhood of all men everywhere.

I recall a sunrise Easter service in a Tokyo amphitheater just after World War II when, as a soldier, I participated with men and women from many lands in a demonstration of the power of His brotherhood.

But the strongest feelings of brotherhood I have felt have been as a member of His Church. The other Sunday, as the sacrament was being passed, I sat with the choir in our ward. As I looked out over the congregation, I felt strong feelings of brotherhood and gratitude. To see the faces of my brothers and sisters, instead of looking at the backs of their heads, reminded me of how many of them had helped me and my family and of experiences we had shared together in His work. I realized that to think of Him is to want to share His Gospel with others; and that these, my brothers and sisters, had shared and were sharing it with me.

Sometimes when the sacrament is being passed, I think of some sick or infirm people to whom the sacrament has been taken. My grandmother arranged with her bishop to have it brought to her when she could no longer go to her meetings. It really meant something to her. Anyone who attended any of those little sacrament meetings in her home the last years of her life came away filled with the spirit of Christ.



At the Last Supper, Jesus set the pattern for our sacrament observance.

Christ seemed to be there, too, as a handful of us would gather each Sunday in the service during the war, wherever we were; it did not matter how many. His promise that "... where two or three are gathered together in my name, there am I in the midst of them" is true. (*Matthew* 18:20.)

Sometimes I think of the covenant we make that we will keep His commandments. To me, these commandments are not restrictions which hold me down, but guides which mark the way to the joy which is the purpose of life.

The sacrament reminds me of baptisms I have witnessed or participated in, and the promises made at baptism. I remember the joy of a young wife in San Francisco who wept as her husband came out of the waters of baptism. I can visualize two or three people all dressed in white going into a Swedish lake with the missionaries who brought the Gospel to them. I remember my eighth birthday when my father baptized me. I recall the scene in the Salt Lake Tabernacle font last year when I took our oldest son into the water. Will I, and they, live up to the promises we made when we were baptized? The sacrament helps us to remember them.

Not long ago as the sacrament was being passed in Sunday School, I tried to think of Jesus. The deacons had just received the trays of bread, and my mind was just settling down to spiritual contemplation when a girl in the row ahead passed a note to her neighbor. The disturbance did not last

long. But soon after, I heard whispering behind me. When this left my attention, I seemed to catch a glimpse of Jesus introducing the sacrament to the Nephites in America. But then a boy on the other side passed something to his neighbor and poked him.

All thoughts of the Christ left me. Soon the bread had been passed, and I felt rather cheated. As the water was passed, I did not have much better success. I was surprised when, before dismissal for class, the superintendent thanked the congregation for "the excellent order and reverence during the passing of the sacrament." The whisperings had been quiet for the most part—not the constant buzzing one sometimes hears. I was frustrated, nonetheless, for some distraction had seemed to interrupt as each new thought of Him came to my mind.

I thank Jesus for this simple, unique way to remember Him and the promises made to keep His commandments. One week I looked at the deacons passing the sacrament, and I thought of them. How many will be thinking enough of Jesus through the years to be worthy to accept mission calls and to share His Gospel of peace and love? Then I thought of our own children and our hopes for them. The oldest seems thrilled with his first year in "the big Sunday School." Two others are in Junior Sunday School, and another has just arrived in mortality. What will Jesus mean to them? I wonder, and pray, and hope.

AMY, BENJAMIN, FAYE,
CARL, BARBARA, IVAN,
BRIAN, STEWART, MAX,
BRIAN, STEWART, MAX,
BRIAN, STEWART, MAX



DAVID, DELORAH, EVE,
DIANA, EUGENE, FRED,
ELIZA, EDITH, FLOYD,
NANCY, FRIEDA, FAYE,
GEORGE, OPAL, PAUL,
KENNETH, OLGA, PHIL,
RUTH, GRANT, LARRY,
LAURA, DEAN, GRACE,
GERALD, KATHLEEN,
IRENE, IRVING, MARY,
HAROLD, JAMES, PAT,
DONALD, MARTIN,
CAL, HOWARD, OWEN,
KAREN, JOHN, LLOYD,
NORMAN, NICHOLAS,
OLIVER, NADINE, DALE,
JANICE, TIMOTHY,
MARIE, PAULINE, LEE,
RICHARD, STEWART,
JAY, WILLIAM, RON,
JOYCE, WANDA, HUGH,
YOLANDA, MARIANNE.

A NAME is a mark of personal identification. To a Latter-day Saint it is one of his most priceless possessions. It represents him on the family genealogical tree and there indicates his relationships to various kindred. It is the part of humanity's roll call to which he will answer over the years.

His name is the identification by which he is known to his wife and children, to his parents and to many others of his family strain, as well as to friends and neighbors.

It is the appellation by which he is registered in his beloved Church and in civil government records. It is the name by which he is enrolled and known in the priesthood and by which he is called by Church officers and associates.

This, in part, indicates how important a name is to a Latter-day Saint.

Now, let us see whether we can indicate how, in our Church, this name-importance evolves and how truly vital your good name should be to you.

A Church Service Important beyond Words

An important Church service which a Latter-day Saint family attends is the fast meeting in which parents present their newborn baby before God to give him a name and a blessing.

In view of the fact that the father is usually "voice" at this sacred ceremony, the blessing bestowed is generally a father's blessing.

In this ordinance, the father, of course, also represents the child's mother in giving to the infant the most precious thing they have in the world; namely, their own good surname. The assumption is that the parents have been loyal to their covenants and have an honorable name to bestow.

Along with the surname, the parents also choose one or more Christian names that will specifically identify the child.

This ceremony is significant far beyond one's first appreciation of it, in that it embraces data that must be placed on record not only in government records, but also by the Church.

Care Is Important in the Choice of Names

Too much care in the choice of suitable names cannot be exercised, for they will be the appella-

(For Course 21, lesson of August 13, "The Name You Bear"; for Course 24, lesson of September 3, "Naming and Blessing Children"; and for parents.)

tions with which one will live for a lifetime. No one can predict the heights to which he will rise nor the responsibilities which he will carry. The name or names, therefore, should serve him well. These names should not handicap him because of some embarrassing peculiarity or connotation. The names should reflect soundness of choice.

Much lifelong difficulty can be avoided if the spelling of the name is standard and simple. This will also be helpful in the articulate pronunciation of the entire name. Think how significant this is in public life where officials are frequently meeting thousands of people and where, over the years, they have to sign millions of public documents.

Distinctiveness Is Vital

Telephone directories reveal duplications of names which sometimes make identification truly difficult. Why should a boy not be given a sound but distinctive Christian name that is his very own?

President Woodrow Wilson was once asked by his son-in-law if he might not give his baby boy the president's name. Mr. Wilson said, "No, I suggest that the child should be permitted to build his own personality, his own career, with his own name."

The "Junior" designation is popular, especially with the first born of boys; but it presents problems and special responsibilities, as many families well know.

When children are young, there is the custom of giving them lovable nicknames. Parents, however, should not permit this to get out of hand; if they do, the child will have to live in "parentheses" throughout his life. There is the case of a well-known mayor who asked the court to change his legal name to his nickname, as very few citizens knew him by the other.

It is said that, after these many years, far more Americans know former-President Eisenhower by the lovable "Ike" than by his real names, Dwight David.

Genealogical Work

Those who know the difficulties involved in genealogical research appreciate the value of distinctiveness in names and of a fine regard for the integrity of the family tree. Parents may well consult authoritative books on names and learn their meanings and significance. America has a great heritage of names. A sample reference is a volume by Evelyn Wells entitled *What to Name the Baby*.

It lists and gives the meaning, origin and background of over 15,000 names.

The Coat of Arms

In Europe, families of distinction often commission artists to produce for them what they term their family coat of arms. In common parlance, this might possibly be termed a family trade-mark. This practice is little indulged in in America.

The study of names, however, is valuable in that it leads the parent to understand the importance of a good, honorable name—something priceless to pass on to the children. It is important in that it also motivates them to want to build up, to add to, and to bring luster to the family name.

Teachers Should Know Names of Their Students

A teacher in Sunday School, as well as teachers in other Church auxiliaries, should understand the significance of knowing the names of the class members. With a new class, she might well write her name on the chalkboard and say, "My name is Brown. You may call me Sister Brown."

It is a good practice when greeting casual acquaintances to state your name clearly. Do not check on your friends' memories. It is not always a matter of remembering. It is often just a matter of quick recall. If you are over 45 years old, you may have difficulty recalling names quickly. Never let anyone in your immediate group wonder who you are. Make your name known quickly, in such a way that they will be responsive with their names. This avoids uncertainty and embarrassment. Do not brush *anyone* off by saying, "Oh, I know you!" Give them your own name graciously.

Significance Built into Names

After the name is chosen and given to the child, it is the lifelong effort of its possessor that builds meaning and significance into the name.

Ponder the study and effort, the diligence and patience, the prayer and loyalty, the dedication and devotion, the humility and graciousness that have been built into such names as those of the First Presidency of our Church: David O. McKay; J. Reuben Clark, Jr.; and Henry D. Moyle.

It is the herculean efforts of these great men to serve humanity and our Father in heaven that have given such rich meaning to their names.

And so it is with the humblest of us all. We should stand on alert guard by our own family names, to keep them bright and shining and unsullied before the world.

Contribute to a Spiritual Worship Service

DAVID came home with a note from his Sunday School teacher informing his mother that he was to give an inspirational presentation in his class the following Sunday. Mrs. Tucker was delighted. For the last while, she had been collecting poems. One of these would be just the thing for David to memorize and give in his class.

Early in the week, Mrs. Tucker, calling David to her, got out her poem collection. "Come, son!" she said. "Let's read these poems together and decide which will be best for you to give next Sunday."

"But, Mother," protested David. "I don't want one of those poems. I am going to give a talk that we have planned together in Sunday School. It is about our lessons."

Just then the telephone rang. It was David's Sunday School teacher. When Mrs. Tucker hung up the receiver, she felt better. David and his teacher were right. Something they had been talking about in Sunday School would have much more meaning for him. More self-development would come from giving it. It would be his own. It would be child-like, thus interesting those who would be the listeners.

Planning for the Worship Service

Through the organization of Junior Sunday School, it is anticipated that the spiritual needs of young children will more adequately be met and an attitude of worship will be developed.

Boys and girls of Courses 4 and 5 are the senior members of Junior Sunday School. It is they who are best qualified and prepared to share a large portion of the Junior Sunday School Worship Service responsibility. Worthwhile contributions can be made by them in inspirational presentations and in leading the sacrament gem and prayer.

Let us talk briefly about each of these areas as they relate to the Junior Sunday School worship service.

Inspirational Presentations

The general objective of inspirational presentations is to help each child apply the meaning of Gospel truth in daily living and to express these truths before the group in a clear and understandable manner.

All children are eager to participate. Often their desire to have a part surpasses their ability. Thus teachers have the responsibility of guiding children as they select, plan, and prepare for worship service activities, so that all children might have an opportunity to give inspirational presentations both in class and in the worship service.

In the Junior Sunday School worship service, the inspirational presentations may take several forms as Junior Sunday School children participate—from group to individual participation. It is in Courses 4 and 5 that children rise to their true heights. As these children participate, they are:

1. Learning to get satisfaction from a job well done.
2. Responding to their desire and ability to speak well before a group.
3. Developing self-reliance in accepting responsibility and keeping a promise.

When preparing an inspirational presentation, children and teachers together might well choose from lessons which have been presented a faith-promoting story or a historical event that might build a testimony. At this age, many presentations might take the form of short talks.

During a portion of a class period, all children should participate in organizing the presenta-

tions and have an opportunity to present some of them in class. These opportunities will make it possible for children to give inspirational presentations in the worship service with confidence and assure a successful and satisfying experience.

The Sacrament Gem

The Sunday School Handbook says, "A leader of the sacrament gem should be old enough to give dignity and certainty to the recitation of the gem." Who can fulfill this assignment better than boys and girls of Courses 4 and 5?

The *Handbook* also says, "He should have practiced it in class, thus assuring great familiarity with it and being able to lead out with the unison giving of the gem at the appropriate time."

The sacrament gem should be practiced in the class by all members, so that they might lend support to the person who is leading.

Prayer

Boys and girls in Junior Sunday School have been learning how to pray and have had many experiences praying in class while attending Courses 1, 1a, 2, and 3. Now as members of Course 4 or 5, they are ready to have the responsibility of praying for a larger group.

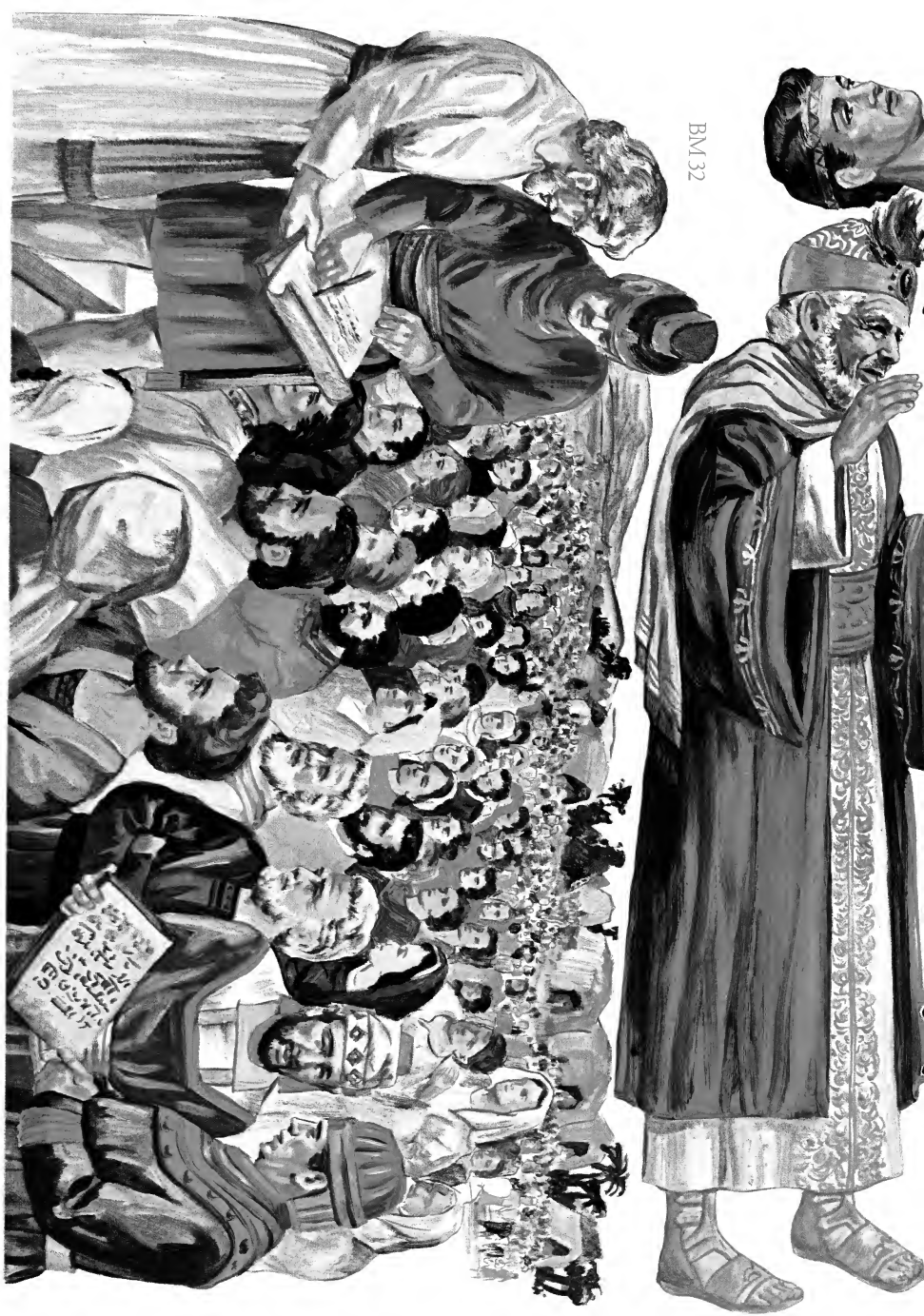
To make praying a truly spiritual experience requires thoughtful planning. It is important to help children with prayer language, voice quality, and the form of prayer. But prayer is beautiful only when children humbly and with meaning thank our Heavenly Father for blessings enjoyed, and ask humbly and sincerely for needed blessings.

Wise and devoted teachers will plan and work so that the Junior Sunday School worship service is a time and place where the Gospel is taught and lived.

—Mima Rasband.



BM32



"Building the Salt Lake Temple"

THE STORY

To a tourist visiting Salt Lake City, the temple on Temple Square holds greater interest than any other building in the city. It is a magnificent structure with its spires reaching into the sky. On one of the highest spires, the 12-foot, 8-inch high sculptured copper statue (covered with 22 carat gold leaf) of the Angel Moroni stands aloft, heralding the return of the everlasting Gospel.

From the first humble beginnings of our Church, the Saints have been a temple-building people. They went through poverty and many tribulations to build a temple to God in Kirtland, Ohio. After they left Kirtland, they built their second temple in Nauvoo, Illinois. They were forced to abandon this beautiful temple also because of extreme persecution. Leaving their lovely city, their homes and their beautiful million-dollar temple, the Saints started westward.

Four days after their arrival in Salt Lake Valley (July 28, 1847), Brigham Young was walking with some of his brethren. He stopped suddenly, and sticking the point of his cane in dry soil, said, "Here will be the temple of our God." One of his companions, Apostle Wilford Woodruff, drove a stake into the hole made by President Young's cane. Ten acres of land selected for the temple block were laid out, and it was decided that the new city was to be built around this square.

Four years later, in general conference, the Saints voted by acclamation "to build a temple to the name of the Lord our God." On Feb. 14, 1853, the temple block was dedicated and the earth was broken for the foundation of the temple. The ground was frozen to a depth of five or six inches, and snow lay on the ground. One of the Church leaders broke the frozen ground with a pick. President Brigham Young then shoveled out the first clump of earth, which started the excavation. Many worked on the excavating and much soil was removed during the afternoon. Through February and March the work of excavation continued. On April 6 of the same year, the cornerstones were laid. Thousands of people witnessed the beautiful ceremonies.

In the building of this magnificent temple, the Saints were confronted with delays and almost insurmountable problems. For example, when Johnston's Army came to Salt Lake City, the Saints hurriedly filled in the excavation and plowed the surrounding land in Temple Square, thus removing all visible evidence of the foundations of the temple. About a year later, when circumstances were more favorable, the work of the temple was resumed. A section of rubble work had previously been laid on the foundation walls and covered with further sections of masonry. After much reflection, President Young concluded that this rubble should be replaced with more compact masonry, and this was accordingly done. It was a foundation, said President Young, that must last through the Millennium.

The gray, beautiful granite of which the temple is constructed was obtained from a deposit of that material at the mouth of Little Cottonwood Canyon. The task of getting the granite blocks from the canyon to the temple site was a great problem in itself. Many of the blocks were so huge that four yoke of oxen were required to haul

(Concluded on opposite back of picture.)

(For Course 7, lesson of August 27, "Buildings on Temple Square"; for Course 11, lesson of August 28, "Temples"; for Course 13, lesson of August 27, "Temples and Temple Work"; for Course 21, lesson of August 20, "The Spirit of Temple Building"; and for Course 28, lesson of June 4, "Work for the Dead.")

BUILDING THE SALT LAKE TEMPLE

Detail from Mural Painting
by Edward T. Grigware.

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"Building the Salt Lake Temple"

THE STORY (Concluded)

each one of them, and it took four days to get each of these stones to the temple site. Because this process was so slow and so expensive, Brigham Young decided to have a canal made to transport the rock by boat. Such a waterway was started which would have floated the stone-carrying boats from the mouth of Little Cottonwood Canyon across the bench land, to an outlet in City Creek, near the Temple Block. The canal was never completed.¹

In 1871, before President Young's water transport system was finished, the Utah Southern Railroad was completed to Sandy, Utah. It was now possible to run a branch line to Little Cottonwood Canyon. We can imagine how thrilled and happy President Brigham Young and other Church officials were as they rode the first flat carload of granite blocks by rail to Temple Square. This took place on April 4, 1873, some 20 years after the temple was started.

Even though this method of transporting the blocks gave more impetus to the building of the temple, it still rose very slowly. At the passing of Brigham Young in 1877, the walls were up but 20 feet.

The laying of the temple capstone was completed 39 years after the temple was begun. This called for an impressive ceremony, led by President Wilford Woodruff. Even after the capstone was laid, a full year was required to finish the temple.

The temple was dedicated April 6, 1893, 40 years after the cornerstones had been laid. Thirty-one dedicatory services were held in the large assembly room on the upper floor of the temple between April 6 and April 24. A total of 70,000 Saints attended one or more of the dedicatory services.

By invitation, over a thousand non-Mormons went through the temple in the evening of April 5, 1893, the day before the dedicatory services, and saw its many beautiful rooms.

Thus, after nearly half a century of hard work and sacrifice, a beautiful temple was erected, at a cost of about four million dollars, in honor of the most High God. It represents today a monument to our hardy Pioneers, including the two Pioneer architects for the temple, Truman O. Angell, who died in 1887, and Don Carlos Young, who completed the work of Mr. Angell.

THE PICTURE

The building of the Salt Lake Temple was commenced while the Pioneers lived in log cabins or adobe houses. The granite, from which the temple was built, was cut by hand, then hauled 20 miles by ox team and horses from Little Cottonwood Canyon. Forty years of concentrated labor were required to finish this temple for dedication.

In this picture by Edward T. Grigware, workmen are bringing in the granite by ox team. In the foreground one can see two men probably looking at the plans for the temple. In the background derricks are bringing the huge blocks to resting positions.

With the coming of railroad transportation, the temple grew more rapidly. Brigham Young, the leader of the Pioneers in their trek across the plains, the second president of our Church, and a great colonizer, died before this great temple was completed. It stands as a monument to the courage, industriousness and indomitable spirit of a great people.

—Hazel W. Lewis.

¹N. B. Lundwall, *Temples of the Most High*, 1948; Bookcraft, Salt Lake City, Utah; page 137.



BM 31

BM 29



BM 28



BM 30

The king who worked for his living

by Marie F. Felt

Long ago a wonderful king named Benjamin ruled in a land called Zarahemla. He was a man whom God loved and trusted and to whom was given the great honor of caring for the most precious records of his people.

One day King Benjamin called his son, Mosiah, to him. He told him to send out a proclamation (an announcement) to all the people of Zarahemla and the people of Mosiah. In this proclamation, Mosiah told the people that they were "... to go up to the temple to hear the words which his father should speak unto them." (*Mosiah 1:18.*) [End of Scene I.]

Loving King Benjamin as they did, the people went to the temple to hear what he had to say. With them they took "... the firstlings of their flocks, that they might offer sacrifice and burnt offerings according to the law of Moses." They felt also that they wanted to thank the Lord their

(For Course 9, lesson of June 25. "Righteous King Benjamin"; and for home use.)



Loving their king, the people came to the temple to hear him and to offer the firstlings of their flocks as sacrifices.

God for bringing them out of Jerusalem to this very special land; for fine, good men who were their teachers, and also for "... a just man to be their king, ... who had taught them to keep the commandments of God, ..." (*Mosiah 2:3, 4.*) [End of Scene II.]

So many people came to hear him "... that king Benjamin could not teach them all within the walls of the temple, ..." He therefore had a great tower built from which he would speak to them. But even this was not sufficient. The crowd was so great that "... they could not all hear his words ..." For these good people, "... he caused that the words which he spake [spoke] should be written and sent forth among those ..." who could not hear him. (*Mosiah 2:7, 8.*)

As King Benjamin began to speak, he did so humbly and with love and great kindness in his heart. He told them that throughout all the years of his life he had served them with all the mind, might and strength that the Lord had given to him and that during that entire time he had "... not sought gold nor silver nor any manner of riches ..." from them. (*Mosiah 2:12.*) He told them that he had worked with his own hands to serve them so that they would not have great taxes to pay. He had done these things, he said, not so that he could boast, but rather that he might have a clear conscience before God as he spoke to them.

And behold, [he said,] I tell you these things that ye may learn wisdom; that ye may learn that when ye are in the service of your fellow beings ye are only in the service of your God. (*Mosiah 2:17.*)

As he continued, he asked them a question: If it were right for him, as their king, to serve them, was it not right then, for them to serve each other? If they felt that they should thank King Benjamin, who was only their earthly king, how much more important it was for them to thank God, who was their Heavenly King, for all his many blessings. He then reminded them that all our Heavenly Father required of them was to keep His commandments.

Following this, he told all these fine people that he was getting old and could no longer be their king. He would soon return to God, our Heavenly Father, and for this reason his son, Mosiah, would be their king in his stead. He asked them to keep the commandments of God which King Mosiah would deliver unto them. If they would do this, no

harm would come to them and they would prosper in the land. He warned them against listening to those who taught them differently.

King Benjamin then told them of an angel from God who had come to tell him many things. He told of Jesus, who should come to this earth to live among the people here; of the many miracles that He should perform, such as healing the sick, causing the lame to walk and the blind to see, and the curing of all manner of diseases. He told of the temptations and great suffering that Jesus would experience, and that "... he shall be called Jesus Christ, the Son of God, . . . and his mother shall be called Mary." (*Mosiah* 3:8.)

He told of the crucifixion of Christ and of His resurrection from the dead.

To help them better understand what God would have them do, he told them to be kind to each other, to share what they had with each other, to feed those who were hungry, to give clothes to those who were in need, to visit those who were sick and to help others understand the teachings of our Heavenly Father.

He told each of them to be sure that all their thoughts were good; that the words which they spoke were kind and true, that the things they did were those with which our Heavenly Father would be pleased.

As he finished speaking, King Benjamin sent some of his helpers among the people to find out from them if they believed the words that he had spoken to them. "And they all cried with one voice, saying: Yea, we believe all the words which thou hast spoken unto us; . . ."

They told him that they wanted "... to do good continually." (*Mosiah* 5:2.) They also said, "... we are willing to enter into a covenant [a

promise] with our God to do his will, and be obedient to his commandments in all things that he shall command us, all the remainder of our days, . . ." (*Mosiah* 5:5.)

These were the words that King Benjamin had hoped to hear. They made his heart feel happy, and he had the names of all who made this promise written down for his record.

After consecrating his son, Mosiah, to be their ruler and appointing priests to teach the people the commandments of God, "... he dismissed the multitude, and they returned, every one, according to their families, to their own houses." (*Mosiah* 6:3.) [End of Scene III.]

How to Present the Flannelboard Story

Characters and Props Needed for this Presentation Are:

- King Benjamin in sitting position. (BM28,1)
- King Benjamin standing as he talks to his people from the tower. (BM29.)
- Mosiah, his son, listening to his father, as they talk in King Benjamin's home. (BM30.)
- Mosiah as he is presented in the role of their new king. (BM31.)
- A host of people, with special helpers in the foreground. (BM32.)

Order of Episodes:

Scene I:

Scenery: Interior of King Benjamin's home.

Action: King Benjamin (BM28) and Mosiah (BM30) are talking about the proclamation that is to be issued.

Scene II:

Scenery: Outdoor scene with temple and many tents in the background.

Action: A host of people (BM32) comes to hear King Benjamin (BM29) speak.

Scene III:

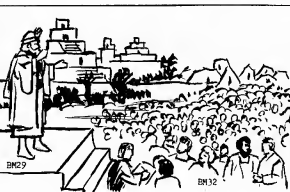
Scenery: Same as Scene II, with a large tower added near the temple.

Action: The crowd of people (BM32) increases. King Benjamin (BM29) is speaking to the people from the tower near the temple. Mosiah (BM31) stands on the tower near his father.

*Book of Mormon flannelboard figures. Previous flannelboard stories with Book of Mormon figures appeared in *The Instructor* for November, 1959; December, 1959; July, 1960; and March, 1961.



Scene I



Scene II



Scene III

Photo and Art Credits

Camera Clix; photo; Outside Front Cover.

Alvin Gittins; art; 181.

Sherman T. Martin; art; 184, 191, 202, 210, layouts.

Leland VanWagoner; photos; 188, 189.

188—Ramona, LaDawn, Mary Elva, Sheila Tinney, and Roy Luker, children of Mr. and Mrs. Irvin K. Luker of the Twenty-Ninth Ward, Riverside Stake. Paulette Bogdanow, daughter of Mr. and Mrs. C. P. Bogdanow. 189—John Clark, son of Mr. and Mrs.

Ellsworth M. Clark of the Grandview Second Ward, Wilford Stake. Robert J. Beveridge family, Monument Park Eleventh Ward, Monument Park Stake; mother, Jean; children, William Barclay (Bill), Ann Beal, Robert James (Rob), Richard Nathan (Dick), and Mary Lynn. McEwan Studios; photo; 188.

Winder Dairy - Ned Winder, guide; children from Oakwood School Second Grade, Granite School District. H. Armstrong Roberts; photos; 212, 213.

Cathedral Films; photo; 195.

Edward T. Grigware; art; Center Spread.

Dorothy P. Handley; art; Flannelboard insert, 200.

William M. Johnson; art; 199, 208, 209. Edward D. Maryon; art; 214.

Charles J. Jacobsen; art; Inside Back Cover.

Charles A. Nickerson, Jr.; art; Outside Back Cover.

Richard F. Carter; photo retouching.

THE WAGES OF SIN

by General Superintendent George R. Hill

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things. (Thirteenth Article of Faith.)

I WAS shocked upon reading in the *Reader's Digest* for March, 1961, page 86, "Once More—VD" (Venereal Disease: Syphilis and Gonorrhea). It stated that the cities of Washington, Boston, Houston, Los Angeles, New Orleans and San Francisco report very high increases during the past three years; that between 1955 and 1959, VD in New Orleans rose 818 per cent; that the figures for 1960 were shocking; that half the people coming for VD treatment were children, many only 15 and 16; that 2,793 cases were children 10 to 14 years of age; that this condition is world-wide.

Oh, for a "Samuel the Lamanite" to cry from the housetops throughout the land, "Repent oh ye people before it is too late." "The wages of sin is death; . . ." (*Romans 6:23.*) Unchastity is a sin next to murder!

It looks as if Satan, the arch enemy of all that is virtuous and lovely, has scored again. In spite of the pleas of postal authorities that something be done about the racket of mailing unordered and unsolicited pornographic materials to children, that practice is still going on.

In *Reader's Digest* for March, 1961, page 37, is an article, "How to Stop the Movies' Sickening Exploitation of Sex" by Don Wharton. It is pointed out in this article that there are the "Most daring scenes ever shown" all up and down Broadway. "A story of unbridled passion and wanton love. . .

"This is not a New York phenomenon. Similar exploitation of sex—illicit, perverted, sordid or glamorized—is seen all across the nation. One Sunday afternoon in a quiet New Jersey town my eye was caught by a movie marquee: 'Attend your church every Sunday. See your family movie here.' The theater was playing 'Macumba Love.' The lobby was overrun with teen-agers looking at posters labeled: 'Weird, shocking savagery in native

dress'; 'Thrill to the demon rites of the witch goddess' . . .

"Recently in a California newspaper, a Kern County drive-in advertised 'Studs Lonigan' as the 'boldest motion picture of our age!' This film was deemed 'objectionable' by the Catholic National Legion of Decency. The Protestant Motion Picture Council termed it a sensuously sexy, almost bawdy melodrama . . . realistically performed on a sordid level, often repulsive, emotionally unpleasant.' The ad also said, 'Children under 12, free.' . . .

"When 'Girl of the Night' opened in New York last November, it was remarked that of the five films to open there in two days this was the fourth with a prostitute as a heroine. . .

"The trade paper, *Variety*, had this to say about 'The World of Suzie Wong': In treating prostitution as a rather delightful 'profession,' it conceivably could influence some femme youngsters to consider the 'merits' of the occupation! . . .

"Because of a series of U. S. Supreme Court decisions upholding the basic Constitutional guarantee of freedom to advocate ideas, censorship on any ground but obscenity is virtually impossible. That is why movies can show prostitution as an agreeable way of earning a living. If overt obscenity is avoided, the theme, however, obnoxious, is not taboo."

Children as well as their parents need wholesome movies. One of the prime reasons for each LDS ward meetinghouse's having a recreation hall in addition to a chapel is to provide ward members with the opportunity of wholesome recreation.

Most of the Church recreation halls are equipped with motion picture projection equipment. A large number of them are showing motion pictures for which ward budget tickets are used for admission.

Wholesome movies comprise one of the best teaching devices there is. Seeing combined with hearing makes a message doubly effective. The Sunday School film, "Feed My Sheep," is a notable example. How may we get such movies and be assured that they are wholesome?

For years there has been a "Latter-day Saint Screening Council" that reviews the films as they come in, to select those that are wholesome. This

(Concluded on page 216.)

(For Course 27, lesson of August 6, "Moral Courage"; for Course 24, lesson of July 2, "Parental Obligations"; and of general interest.)



Teacher Preparation Yields Sunday School Progress

One million three hundred fifty thousand people were on the Sunday School rolls in wards and branches of the Church last year. How do you go about teaching this many people?

In 1949 President David O. McKay said: "... The Sunday School looks forward to the time when every boy and girl, every man and woman [in the Church] will be enrolled as a member." In 12 years, this goal has been reached. Every member of the Church and many more are now on the Sunday School rolls.

What does the Sunday School hold out to this vast membership?

... *The Deseret Sunday School Union looks forward to the time, and we hope it is beginning today, when nobility of character will be recognized as being greater than intellect; when faith in our Lord and Saviour Jesus Christ, when loyalty to the standards and principles of His Restored Gospel will be the motivating ideals in the life of every child and youth in the Church.*¹

But how shall we touch the lives of these people to give them the desire to want to be different—to be better? When, after His resurrection, the Saviour met His disciples on the shore of Galilee, in contemplation of the task that lay before them in bringing the Gospel to His fold, He said to Simon, son of Jonas, "... lovest thou me more than these? ..." Simon answered, "... Yea, Lord; thou knowest that I love thee. ..." Jesus then said unto him, "... Feed my lambs." (John 21:15.)

Today the Sunday School has 75,000 teachers to bring the message of the Master to these 1,350,000 people enrolled in Sunday School. Not all of those enrolled attend, yet there is an average of 500,000 who come under the guidance and instruction of these teachers each Sunday morning.

General Superintendent George Q. Cannon, the first such officer of the Deseret Sunday School Union, is reported to have uttered a truism in 1898 which is still valid today. He said:

We have sometimes seen teachers so enthusiastic about the lesson that they took no notice of the class. The children might be asleep, or half of them march out in a row, or they might be playing or fighting, and the teacher would never notice it—his whole soul was absorbed in his subject ... This is the danger to be avoided. ... The prepara-

*tion of the lesson is one thing; the preparation of the teacher is another.*²

In looking to the training of these teachers, President McKay said:

... *The great Sunday School of the future will have a teacher-training class in which not only the active teachers, but also prospective teachers may receive practical instructions in the preparation and presentation of lessons.*

In further commenting upon the training of teachers in service and prospective teachers, he said:

... *To reach the ideals I have mentioned, or even to approach them, the prepared teacher must see clearly the message she is to impart. You cannot give what you do not possess. You cannot awaken in the hearts of children a nobility which is not yours. She must know the details associated with the incidents of her lesson; must, through keen observation and further research and study, gather illustrative material. ... This requires not only study, but also intelligent guidance which may be given in these teacher-training classes.*³

The Sunday Schools had an average attendance during 1960 of 7,000 teachers in the teacher-training classes who are prospective teachers preparing themselves to reach the ideals and concepts expressed by our beloved President.

More than 5,250 stake board members are meeting monthly with 25,000 officers and teachers, studying the most effective ways to touch the lives of the members of the Church for good.

These 5,250 stake board members paid 22,000 visits last year to Sunday School classes to help teachers learn the art of inducing pupil participation in classroom discussion. They also help teachers with their enlistment work so that the six children out of every 10 in the Church who are not in Sunday School may be encouraged to join the four who are in Sunday School for Gospel study.

In November of last year, in one course alone, there were 3,457 contacts made by the students and teachers with the members of the class who were not in attendance; and 300 young people—14 to 15 years of age—were brought back into the Sunday School and became active members.

¹A. Hamer Reiser, *A Reader for the Teacher*, 1960; Deseret Book Company, Salt Lake City, Utah; page 34.

²David O. McKay, *Gospel Ideals*; page 222.

³David O. McKay, *Gospel Ideals*, 1953 edition; *The Improvement Era*, Salt Lake City, Utah; page 220.

The plan of stake board organization which provides this wonderful assistance to teachers in service is most flexible. In compact urban stakes under Plan I, 202 stakes in 1960 carried forward this teacher improvement program. One hundred seventy-three of these stakes had from 17 to 27 board members engaged in "the preparation of the teacher," helping the teacher to interpret the Gospel more accurately and to help the youth and membership of the Church catch the vision of its message.

In stakes which have wards separated by great distances, there are 83 stakes which have adopted Plan II to their various situations. Under this plan, where distances permit, outstanding teachers have been called to assist a full-time superintendent with his two assistants and secretary to conduct monthly preparation meetings. Fifty-one stakes have used from 10 to 25 ward Sunday School teachers to assist in this great project.

Some stakes are so widely scattered that monthly preparation meetings are a financial burden. In these stakes, Plan II is modified to the extent that there are at least four full-time board members, the superintendency and the secretary and there are no associate board members.

Twenty-five stakes last year operated under Plan II with three, four, five and six full-time board members.

Faculty meetings are held in each ward in lieu of the monthly stake preparation meetings and the full duty of supervision and advising falls on these four members and the local ward superintendencies and teacher trainers.

It is under Plan I that the stake board adviser can use his capabilities to the fullest extent in helping the ward teacher. He visits the teacher at his home or by appointment at the chapel and works with the teacher on problems of lesson planning, organization and presentation, and on means of creating class activity and interest. His visits to the Sunday School class help him and the teacher analyze and improve the teacher's methods. His criticisms are always constructive and are always made outside of the classroom.

Only through the constant improvement of teaching and the making of the Sunday School class a warm, satisfying, spiritual experience can we hope to enlist the attendance of a larger portion of the 1,350,000 members of the Church.

—Superintendent Lynn S. Richards.

*The Sunday School Handbook, 1961 edition; Deseret Sunday School Union Board, Salt Lake City, Utah; chapter 3.

Memorized Recitations

COURSES 9 AND 15

for Aug. 6, 1961

To be memorized by students in Courses 9 and 15 during June and July, and recited in the worship service August 7 (taken from Course 9, *Leaders of the Scriptures*, and Course 15, *Life in Ancient America*).

COURSE 9:

"And the Lord said: Whom shall I send? And one answered like unto the Son of Man: Here am I, send me. And another answered and said: Here am I, send me. And the Lord said: I will send the first.

"And the second was angry, and kept not his first estate; and, at that day, many followed after him."

—Abraham 3:27, 28.

COURSE 15:

"Behold, my soul delighteth in proving unto my people the truth of the coming of Christ; . . ."

—2 Nephi 11:4.

Coming Events

June 11, 1961

"Bring-a-Friend" Sunday

The Deseret Sunday School Union

GEORGE R. HILL, General Superintendent

DAVID LAWRENCE MCKAY, First Assistant General Superintendent; LYNN S. RICHARDS, Second Assistant General Superintendent; WALLACE F. BENNETT, General Treasurer; PAUL B. TANNER, Assistant General Treasurer; RICHARD E. FOLLAND, General Secretary

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Mima Rasband
Edith M. Nash
Marion G. Merkle
Minnie E. Anderson
Henry L. Isaksen
Alva H. Parry
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Paul B. Tanner
Catherine Bowles
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J. Roman Andrus
Ralph D. Thomson
George H. Fudge
Howard S. Bennion
Herald L. Carlston
O. Preston Robinson
Keith R. Oakes
Robert F. Williams
Dale H. West
Bertrand F. Harrison

Willis S. Peterson
Gredlon L. Nelson
Thomas J. Parmley
Jane L. Hopkinson
Oliver R. Smith
G. Robert Ruif
Anthony I. Bentley
Mary W. Jensen
John S. Boyden
Golden L. Berrett
Marshall T. Burton
C. Derek Harland
Edith S. Bauer
David H. Yarn, Jr.
Elmer J. Hartvigsen
Donna D. Sorensen

HUGH B. BROWN, Adviser to the General Board.

How Is a 2-year-old's Attendance Credited?

Q. How does the Sunday School secretary give credit for children under three years of age for their attendance at Sunday School?

—North Hampton Stake.

A. When a child under three years of age attends a Sunday School class with a parent or other member of the family, this child is counted as a visitor. If a class is held for children under the age of Course 1, the class may be entered in a blank space under "Courses" with the enrollment in Column 10 and attendance in Column 11. In this case, deduct from the Cradle Roll the number enrolled in the Course.

Are Assigned Missionaries Faculty Members?

Q. When a missionary is assigned to teach a class, is he then a member of the Sunday School faculty?

A. Yes. He is listed on the regular officers' and teachers' roll even though he is not a member of the particular ward or branch. If, however, he is substituting for a regular teacher, he would be counted as a visitor in the class he is teaching. He would be checked as a substitute teacher in Column 5 of the monthly reports, Form 3, and his attendance is shown in Column 11.

Is Sacrament Passed on Conference Sunday?

Q. Should the sacrament be administered in Sunday School on stake conference dates?

A. "Inasmuch as members of the Priesthood,

both the Melchizedek and Aaronic, are expected to attend quarterly conference, it may not be feasible to administer the sacrament to the children in Sunday School on conference dates, the procedure in each case to be determined by the local authorities." (Letter of the First Presidency, dated December 22, 1960.)

Does Coordinator Help Select Teachers?

Q. To what extent does the Junior Sunday School coordinator assist in the selecting of teachers?

A. The Junior Sunday School coordinator may make suggestions to the superintendency for prospective new Junior Sunday School teachers but should not approach teachers concerning their willingness to serve except under the direction of the bishopric and ward superintendency. (See *Handbook*, chapter X.)

Are Movies Appropriate in Worship Service?

Q. Is it proper to show a sound-movie film in the worship service on special occasions such as Easter or Christmas?

—Houston Stake.

A. It would not be proper. The First Presidency has advised the Presiding Bishopric that approved motion picture films could be shown in the amusement hall on Sundays provided they are not shown at the time of Sunday School or any other scheduled Church meeting.

—Superintendent Lynn S. Richards.

• • •

RELIGION—THE CENTER OF MY LIFE (Concluded from page 183.)

deal like that." All I have to do is learn and keep the commandments—that is what I should do anyway—and what wonderful reassurance I receive.

What does religion mean in my life? It means what the iron core means to the magnet: with no iron core there is no magnet. So without religion as a center of my life, my life would become an empty shell without meaning. It would become a mechanical existence of sleeping, working and responding in a very animal-like method to the stimulation of the environment. I feel it would become a listless, directionless thing like a ship tossed on the sea without a rudder.

As a scientist, I have learned that all of man's information—all of his body of scientific knowledge—is but a smattering of God's knowledge. At best it is but man's impression of the revealed portion of God's knowledge gained by man's imperfect mind. How could there be any conflict

between my science and my religion?

Where there seems to be conflict, it is the imperfection of man's understanding. In this, my religion also gives me assurance. In my daily practice of surgery, no week goes by but that I meet a situation where I wish I knew more. What a wonderful assurance I receive from my religion in knowing that God can and will heal that which man with his imperfections cannot yet reach! This also adds meaning to my life.

I hope that each of us may learn to keep the commandments more and that we may gain and have the inner peace exemplified to us by our Authorities. We live in this troubled world where all people seek peace of mind and stability. As our religion does become the inner part of our lives, I am sure that we will be able to have a better sense of direction and an inner calm, and the ability to work more effectively.

Learn to Be a Master Teacher

by Sterling R. Provost*

TO be a *master teacher* implies much more than standing before a group of individuals and disseminating facts and information to them. A *real teacher* must understand the academic and spiritual needs of his students and concentrate upon satisfying as many of these needs as possible during each class meeting. This, then, is one of the major challenges in teaching. Preparation—both written and prayerful—is required in order to meet this imposing challenge.

Every profession must meet the needs of the people seeking assistance. For example, before prescribing treatment for a patient, a physician will, ideally, utilize every means at his command to assist him in arriving at an accurate diagnosis—the needs of the individual which he must meet.

A teacher's preparation is quite different. More often than not, he will be called upon to offer individual therapy, but without the benefit of private conversations or the use of mechanical instruments. A teacher must rely upon his awareness of the needs of his students. Their academic needs may be met by diligence in applying his comprehensive knowledge of the subject matter and by using skill in making this subject matter come alive in the personal life of each member of the class. Meeting spiritual needs is another task.

A basic requirement in meeting these needs is a friendly relationship between teacher and student. In order to receive the most which a teacher has to offer, a student must like his teacher. The ideal teacher will possess a balanced combination of traits which we have come to recognize as indispensable to the teaching profession.

The Man who is the epitome of all of these qualities is the Master Teacher, Jesus Christ. He is our exemplar. One must try to analyze and apply His methods and techniques in order to appreciate the art of *true teaching*.

Following are 12 of the most outstanding contributions which the Saviour has made to the art of teaching.

1. He did things that made His group believe in Him.

*Brother Provost is currently principal of the Copperton Seminary at Copperton, Utah, and an instructor in English and Speech at the B.Y.U. Adult Education Center in Salt Lake City. He received his B.S. and M.S. degrees from the University of Utah in 1955 and 1957, respectively.

2. He individualized the members of His group. They became distinctive personalities under His tutelage, and each member was taught according to his need.
3. He knew within Himself the thoughts of their hearts.
4. He laid the plan for the future before them and prepared them for it.
5. He put heavy responsibility upon His group members.
6. He taught them the value of living up to ideals which were given for their benefit.
7. He drew much lesson material from incidents as they arose.
8. He taught His group to respect those who were placed in authority over them.
9. He asked them questions, and He also gave consideration to their suggestions.
10. He made them feel free to come to Him with their problems.
11. He had a great purpose for His group supported by goals—both immediate and long-range.
12. He gave them the right attitude toward opposition.

If you are to be both successful and effective as a teacher in the Church, these are the kinds of skills which you must strive to master in your preparation. You will note that the most consistent common denominator referred to in this list is the importance of the individual in every group. The Saviour conducted His personal life and prepared His teachings so that they would appeal to men, women, and children.

On the subject of teaching and its relationship to the individual, President David O. McKay—himself a personification of teaching ideals—once stated:

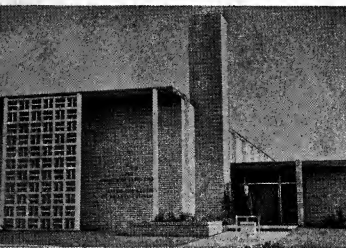
From birth to death men differ. They vary as much as do flowers in a garden. In intellect, in temperament, in energy, and in training, some rise to one level and some to another.

The successful teacher is one who, with a spirit of discernment, can detect, to a degree at least, the mentality and capability of the members of his class. He should be able to read the facial expressions and be responsive to the mental and spiritual attitudes of those whom he is teaching.

It is written that "he who governs well leads the blind, but he that teaches gives them eyes."

As you prepare today to meet your next class, think beyond the mere dispensing of information and consider seriously the *manner* in which you teach the individuals which comprise your particular group. Are you as well aware of the Master's manner of dealing with students as individuals as you are familiar with your lesson material? Let us endeavor to be master teachers and follow in His footsteps.

*David O. McKay, *Gospel Ideals*, 1953 edition; *The Improvement Era*, Salt Lake City, Utah; page 439.



This chapel is typical of many of those that were built by labor missionaries.

Elder Kimball and group leave for the South Seas.

Auckland Stake superintendency has unusual difficulties.

OUR WORK MISSIONARIES ARE

by W. Lowell Castleton

"IF we stopped working when it rained, we would all be inactive," said one of the dedicated labor missionaries participating in the tremendous building program of the Church in the South Seas. Lack of adequate means and vehicles for transportation does not stop the work of the Lord down there.

Members of the Auckland (New Zealand) Stake Sunday School superintendency have had to travel up to 150 miles on week ends to visit the wards and branches under their supervision. They hitchhiked, many times in heavy rainstorms and chilling cold. They slept on the floors of the Saints' homes when necessary to stay overnight. But always they kept their appointments and carried out their responsibilities in their efforts to improve the Sunday Schools.

Ten Years' Growth

Ten years ago in Auckland there was only a small branch of 240 Church members. With the chapel building activity under way at that time, the membership increased until the Auckland Stake was organized on May 15, 1958. Then at a conference 2½ years later this stake was divided. There were 1762 members present at this conference, comfortably seated in a new stake house. Approximately 2,300 members remain in this stake, while the Hamilton Stake, which was created as a result of this division, boasts a membership of over 4,100 members.

As one of the missionaries who labored in this area more than thirty years ago, I find the accelerated Church growth heartening. At the time of my mission, there was only one member of the

Church in the Takapuna area near Auckland. Now, Takapuna has a beautiful new chapel and a ward membership of 500. "Why didn't you come over and convert us?" said President Garlick, who is now a member of the Auckland Stake presidency. "We lived right across the street from that sister, but waited for 20 years after you were here before we were contacted by missionaries and became converted."

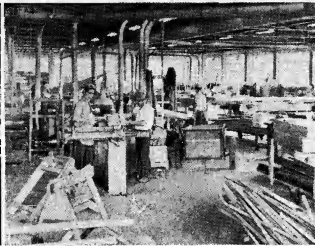
Temple View

Eighty miles south of Auckland is the thriving settlement of Temple View. Eleven years ago this was farm land. Today it has a beautiful 14-building school (the Church College of New Zealand), with an enrollment of 550 students; 35 residences for Church personnel; a beautiful temple with its Bureau of Information building; a two-ward chapel-stake house; and 1500 acres of productive Church-owned farm land. "This is the nearest thing to the City of Enoch on the earth today," said one of our group. The spirit of the labor missionaries, of the school faculty and of the temple workers in New Zealand is an inspiration and joy to observe.

Eleven years ago, Elder George R. Biesinger of Salt Lake City was called to initiate and direct the labor-missionary program in New Zealand. Temple View, together with 24 other chapels throughout New Zealand, plus two mission homes, is evidence of the untiring efforts of this devoted brother. Because of his dedication to his calling, Brother Biesinger has won the love of his fellow workers and the respect of all who know him.

During the 27 days he was away from New Zealand attending the October, 1960, General Conference in Salt Lake City, the workers who had labored with him over these years erected a building known as the G. R. Biesinger Hall in his honor. This building (45 feet by 70 feet) was built without interference to their regular duties — before

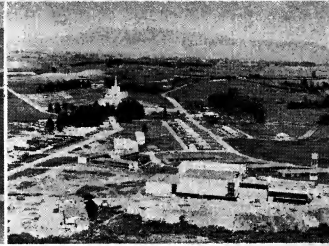
(For Course 11, lesson of August 6, "The Present Missionary System," and lesson of August 27, "Temple Work," for Course 5, lesson of July 9, "Missionaries and Righteousness"; for Course 13, lessons of August 27 and September 3, "Temples and Temple Work"; for Course 21, lesson of August 29, "The Spirit of Temple Building"; and for Course 29, lesson of June 4, "Work for the Dead.")



This equipment was used in constructing the temple and college.



Elder Biesinger and hall built in his honor.



The Church College as it appeared near the end of its construction.

ENGAGED IN A LABOR OF LOVE

7 a.m. and after 6 p.m. There were very few dry eyes as Elder and Sister "B" were greeted by the 2,000 people assembled for the presentation of this lovely building — a building where recreational and other activities can be enjoyed by these wonderful labor missionaries and their families.

The Biesingers have now been transferred to Europe where Elder "B" will direct the building of many other chapels and Church buildings. When Sister Biesinger was asked if she was not unhappy to have to move their eight children to another foreign land, she replied, "Not at all. If that is where the Lord needs us, that is where we want to be. We can never live long enough to repay Him for all the blessings He has given us over these past 11 years."

New Zealand Temple

Two of the labor missionaries called to New Zealand to supervise the construction of the temple were Brother and Sister E. Albert Rosenvall of Salt Lake City. Three years later, with their mission accomplished and as they were ready to leave for home, President David O. McKay phoned them from Salt Lake and appointed them to be president and matron of the beautiful temple that they had helped to build. There they labored until March, 1961, with a spirit of love which seemed to touch all who entered within its holy walls.

Recently a group of 56 Tongans came to this temple for endowments and sealings. These good people had lived and slept on the deck of a banana freighter most of the way. One family of 12 (10 children and their parents) had sold most of their belongings — even their sewing machine — to get money enough to make the trip. Others had made similar sacrifices. When asked how they could do such a thing, the father replied: "Now that the temple is in our own back yard (2,000 miles away!)

we couldn't wait any longer to receive its blessings."

These are but a few of the faith-promoting experiences enjoyed by the group which accompanied Elder and Sister Spencer W. Kimball on a seven-week trip to Australia and New Zealand during October and November, 1960.

Six stakes have been organized in these two lands, far from the center of the Church. New chapels are being built at a rate which was unbelievable a few years ago. Literally thousands are being brought into the Church and others are being reactivated through this new building program and the accelerated activities of the full-time proselytizing missionaries — over 8,000 of them throughout the world. During 1960, 48,586 people were brought into the Church from all the missions — stake, regional, and foreign.

Dedicated Leaders

The dedication, the inspiration, the tremendous power exemplified by our Church leaders is a testimony to all who are privileged to associate with them. In 1957, Elder Kimball underwent surgery for the removal of his vocal organs. Today he is a living miracle. Ten months after the operation, he was again speaking through self-determination and the blessings of the Lord. Today he can speak for 10, 12, or even more hours each day in the pursuit of his duties in organizing stakes and missions, in interviewing and setting apart workers and missionaries, and in giving blessings. Without the mighty arm of the Lord about him, such a schedule would be impossible. Never does he offend; always he blesses and inspires as he goes about his duties with kindness and consideration for all. So it is with all our General Authorities. What a testimony such guidance is to the world! Truly the "spirit giveth life."

Missionary Experiences that Brought Joy

by Lowell R. Jackson

AMONG the more than 8,000 full-time missionaries proclaiming the Gospel throughout the world, the promise of the Lord to those who would follow His counsel in this work is being fulfilled time and again. Here are five examples of missionaries who realized the fullness of His promise through following the counsel to "... go forth and not tarry, neither be idle but labor with your might—And you shall be filled with joy and gladness; ..." (Doctrine and Covenants 75:3, 21.)

The Lord Works in Mysterious Ways

Two young missionaries were tracting in New Brunswick, Canada, when one of them, Elder Charles Jenkins of Nampa, Idaho, began having foot trouble. After this difficulty had persisted for several weeks, his companion, Elder Kendell White of Salt Lake City, insisted that Elder Jenkins consult a foot specialist.

They visited the office of the first name in the telephone directory. Near the outside door a sign announced, "By Appointment Only." Disregarding this, the missionaries entered, but a man at the top of some stairs called down to them, "If you don't have an appointment, I can't see you!" As they were leaving, this doctor inquired, "Are you students here?"

"No," answered Elder White. "We're ministers from the Mormon Church."

At this, the doctor hurried down the stairs to talk with them. Other Mormon missionaries had called upon his family some time before. They left



A doctor hurried down the stairs.

(For Course 9, lesson of August 13, "Alma and Amulek," lesson of July 16, "Alma, the Courageous Missionary," and lesson of September 17, "The Fruits of Ammon's Mission"; for Course 5, lesson of July 9, "Missionaries and Righteousness"; for Course 11, lesson of August 6, "The Present Missionary System"; for Course 13, lesson of July 30, "How the Gospel Spreads"; and for Course 15, lesson of July 9, "Alma's Mission of Love.")

a copy of the Book of Mormon; his wife had read it, and believed it to be true. They had made several unsuccessful attempts to contact Mormon missionaries in this area.

Within a day and without treatment, Elder Jenkins' swollen foot returned to normal. The temporary affliction had opened the way for further investigation, and the couple resumed cottage meetings with the missionaries.

Finding More than a Lost Sheep

Elder Alan Partridge, presently a student at Brigham Young University, was tracting with his companion, Elder Stocks of Farmington, New Mexico, in the Spanish Mission in San Jose, California. They decided to call upon an inactive member whose wife and children were nonmembers.

The reception was cordial, but the man showed in his conversation that he was content with the careless life he now pursued. It was the way of his friends and fellow workers. Why be different?

But the family had other ideas. The children—ages 11, 9, and 5—were enthusiastic over the cot-



The elders agreed to administer to her.

tage meetings and the lessons given; the wife became a serious student of the Gospel; and the man's mother, suffering with arthritis, called upon the elders to administer to her and gained temporary relief from pain.

Slowly the man responded as the family overwhelmed his indifference by their show of love for the Restored Gospel.

Today, they are a united family, directed by the power of the priesthood.

One More Try!

Ron Bouck, now head cheerleader at the University of Utah in Salt Lake City, was tracting with his companion several years ago in New South Wales, Australia. They were in a small pastoral town that was the headquarters of a reclamation project sponsored by several nations. The population of this town was predominantly Catholic and Church of England, and the reception the missionaries received was cool and indifferent.

Time and again in their tracting, the missionaries knocked on one particular door, but no one



They discovered a light in the window.

ever answered. Finally, it came to the *seventh time*. Should they persist? Was it not a waste of time? They decided to walk by the house this time. It would probably be like the other tries anyway. But they could not resist a backward glance—just to be certain! And they discovered a light in a rear window.

The elders retraced their steps, knocked on the door, and a charming young English couple invited them in. Cottage meetings were held, conversions took place, and this couple became the first members of the LDS Church in this town of 8,000.

The Fruits of Following Through

Months prior to his mission call, Elder Forrest Umberger of Salt Lake City took a life-saving course. One day he missed a class because he had skinned his knee while playing basketball on an outdoor gravel court. The instructor, because of his absence, did not pass Forrest and insisted the entire course be repeated. This was the only merit badge he needed for his Eagle Scout award, so he finally completed a repeat course.

Less than a year later, Elder Umberger stood at the edge of a rocky ledge overhanging a turbulent sea. His companion, standing behind, suddenly lost his footing, slipped from the rocks into the water, and the undertow began pulling him out to sea.

Elder Umberger shouted and attracted the attention of others nearby. Then he dived into the angry waves and fought his way to the exhausted and frantic elder.

The course he had repeated made it easier for



Elder Umberger responded to the need.

him to save a life that could bring many souls to salvation.

Tuned to the Same Spirit

"You are wasting your time! She doesn't even believe in God!"

Sister Joy Bodily, originally from Lewiston, Utah, and Sister Alice Ann Bingham, presently serving in the Brazilian Mission, were thus discouraged by the neighbor of one of their contacts. This was less than a year ago.

But the woman's heart was touched one day in the quiet activity of her household work. She found God in her own way. The woman's husband, however, always a believer in God, still had difficulties in accepting the Gospel. He was not ready for baptism.

Each time the missionaries encouraged him to action, he found a multitude of objections. He could not afford to pay the tithing. He could not see the harm of a little coffee. He did not know whether Joseph Smith was a prophet of the Lord. How could he accept the Book of Mormon if he had such doubts?



"I want to be baptized," the man said.

The missionaries encouraged him to study and to pray.

The Saturday for baptisms neared. Sister Bodily and her companion had no converts. However, the Friday before, they decided to go to the Church though there were no meetings held there that day, and leave a note for the Elders.

"We have no one to be baptized," Sister Bodily had scribbled, "but just in case one of our contacts should decide to be baptized, would you have white clothes ready?"

Before she finished the note, the Church door opened, and a man and woman entered the semi-darkness. The doubts had left the man. His face was beaming.

"I want to be baptized," he had told his wife earlier that day. "Let us find the sisters. Shall we go to their apartment or to the Mormon Church?"

"Let the Lord direct us," his wife had replied, and they headed directly for the Church.

Kind Words to Gladden Our Hearts

Senior Sunday School Hymn for the Month of August



"Let Us Oft Speak Kind Words"; author, Joseph L. Townsend; composer, Ebenezer Beesley; *Hymns — Church of Jesus Christ of Latter-day Saints*, No. 94.

Joseph Longking Townsend wrote many hymns and spiritual songs for our people. We all know "Hope of Israel"; "Choose the Right"; "Let Love Abound"; "Nearer, Dear Saviour, to Thee"; and many others of high, sterling quality.

Brother Townsend was born in Pennsylvania in 1849 and was educated at the University of Missouri. He came to Salt Lake City in 1872 and was baptized into the Church soon after. For many years he conducted a drug and mercantile business in Payson, Utah.

In the book, *Stories of Latter-day Saint Hymns*, by George D. Pyper, we read:

"Kind Words Are Sweet Tones of the Heart,"¹ one of the most popular and appealing of Brother Townsend's songs, was composed while he was laboring in the superintendency of a very large Sunday School. He heard a number of fault-finding remarks among the people. It occurred to him how much finer it would be if he could hear kind words spoken oftener. With this thought in mind, he wrote the song which has been translated into many languages. Some have called it his best sermon. It is said that it stopped the gossiping tongues of the people and produced a kindlier feeling in the town where he lived.

This hymn is one of President David O. Mc-

¹Now entitled "Let Us Oft Speak Kind Words."
²George D. Pyper, *Stories of Latter-day Saint Hymns*, 1948 edition; Deseret News Press, Salt Lake City, Utah; page 112.

Kay's favorites. He enjoys hearing it sung, and he loves to quote it.

Consider how skillfully and beautifully the message is presented. The author does not scold us for finding fault with one another. Rather, in positive terms and like a good shepherd, he woos us with winning smiles, beautiful smiles, poetic expressions, and heart-warming emotion that fills our lives with kind words. He says that kind words:

1. Are sweet tones of the heart.
2. Shall live in memory.
3. Gladden the heart that is repining.
4. Are like the murmur of cool, pleasant fountains.
5. Are like morning sunbeams on the mountains.
6. Are like the warbling of birds on the heather.
7. Impart sunshine forever.
8. Give courage and hope.

Thus, Brother Townsend pictures the precious value of the kindly way of life.

To the Chorister:

In your work, stress first the message; second, the message; and third, the message. This is your first and last duty and assignment. The message contained in this hymn is philosophically sound, completely practical in life, aesthetically beautiful, emotionally moving, especially harmonious to the doctrine of the everlasting Gospel, and, finally, completely obligatory to all people who would be Saints of the Most High.

Soft or Vigorous?

Shall we sing our hymns in a soft or a vigorous voice? A quick answer may lead us to say with some good reason that this will depend on the quality and style of the hymn: a gentle hymn to be sung softly, and a vigorous one to be sung loudly. But let us suggest that when we sing before the Lord, no hymn really needs to be sung softly. So let us just try to sing from the heart — from our innermost selves — and we will be singing even the gentlest hymns medium loud along with everyone else. This natural way of singing needs no encouragement from the chorister — only the encouragement of our fervent feelings.

There is a story to the effect that when George Careless was appointed to lead the Tabernacle Choir about a century ago, someone who was a very vigorous person expressed a preference for soft music. "But," asked Brother Careless, "would you like to be fed on honey all the time?"

"No, certainly not," answered the man.

"Some of our hymns," continued Brother Careless, "require bold, vigorous treatment; others, soft, sweet strains." Brother Careless was an exceptionally gentle soul, but he saw and felt the virtue of vigorous, living music expressed in a fervent, heart-felt performance. —Alexander Schreiner.

Junior Sunday School Hymn for the Month of August

"This Is God's House"; author, L. M. Ogilvie; composer, W. G. Ogilvie; *The Children Sing*, No. 82.

Spiritual experiences begin early in the lives of little children. Because music reaches them easily, a beautiful hymn like this communicates to them in a very direct way. In a recent semi-annual conference, President McKay said, "The spirit of the Lord enters places prepared to receive it."

There is a set design or plan for our worship service. This order is reflected in the behavior of children. However, reverence and respect for our place of worship is a form of behavior that is *learned*. Children may be helped to feel the spirit in the worship service by example; by efforts to control the behavior of class members; and by the teacher's own words, usually given in the classroom.

To the Chorister:

When introducing "This Is God's House" to children, it would be well to explain the meaning of the phrase, "the Lord's house." Help them to associate it with their *own* place of worship. An effective visual aid might be a drawing or picture of a chapel.

While many of the melody notes in the first line of the piece *ascend* step-wise, in contrast, the melody notes of the second line *descend* step-wise. Because of the length of the hymn, it is suggested that it be taught by the whole-song method. The chorister sings the hymn through several times, then the children are encouraged to sing words or phrases they can remember. It will not take long before many of the boys and girls will have the entire piece learned. The use of the in-

terval pattern will help to give the direction of the melody notes and show how long each one is held. Teach the hymn without the accompaniment, then let the organist play it through while the children listen. Finally, have the children sing while the accompaniment is being played.

To the Organist:

The organist's introduction to a hymn sets the mood and reminds children of the melody, words, and *tempo* of the hymn to be sung. Hymns should be played all the way through for this purpose. The introduction to "This Is God's House" may be played in a quiet, sincere manner.

The review number is "Count Your Blessings," from *The Children Sing*, No. 51. This selection has a lilting tune with a pronounced rhythm in the accom-

paniment. Singers as well as organists find it difficult not to speed up as the number is being sung. Try to perform the piece with dignity and sincerity. Hold the half notes their full value.

"Theme of the Blessed Spirit," by C. W. von Gluck is the instrumental selection for the month of August. It is found in the supplementary book entitled, *Preludes, Offertories, Postludes*, selected and arranged by John W. Schaum. The phrasing, fingering and expression is marked and should prove helpful for organists as they prepare the music that may be used as a prelude or postlude in the worship service. The piece should be played in a smooth, *legato* style with attention given to the phrases of varied length.

—Florence S. Allen.

August Sacrament Gems

FOR SENIOR SUNDAY SCHOOL

"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."¹

¹Matthew 21:22.

FOR JUNIOR SUNDAY SCHOOL

". . . All things are possible to him that believeth."²

²Mark 9:23.

Organ Music to Accompany August Sacrament Gems

SOSTENUTO

GERRIT DE JONG, JR.

What wonderful people fathers are, and how they love their children! They come home in the evenings and take their boys and girls in their arms. They tell them stories and listen to their prayers and kiss them good night.

They love their children so much that they want them to have pleasant homes to live in, and

food to make them strong, and clothes to keep them looking neat and clean.

That is why fathers go to work—to earn money to take care of their wives and sons and daughters.

Would you believe it—there are more than 400 kinds of work that fathers can do to provide for their families.

FATHERS WORK FOR US

by Ramona W. Cannon



1. Fathers Grow Food for Us

This father is a young farmer. Farmers raise fruit and vegetables and meat for all of us. The world could not go on living a single year without our farmers. What a precious new, white Holstein calf we see here! What pretty black ears it has, and black markings around its eyes! How tenderly the farmer holds it to him, with kind hands!

3. Fathers Build Strong Buildings

This father is an engineer. He spent years going to college to learn many, many things. He is in charge of this strong, solid building that is going up. He is looking at the plans for the work, then at the work itself. He must see that all the builders do their jobs exactly right. He is responsible. If someone should make even a small mistake now, then when the building is finished, something might break and somebody might be badly hurt. So the engineer watches everything and all the workmen to see that all is done right.

(For Course 1, lesson of August 13, "Other People Can Do Many Things"; and for all Junior Sunday School Father's Day lessons.)



2. Fathers Keep People Healthy

This father is a doctor. He has spent many years studying medicine in universities and practicing in hospitals with older doctors to give him advice. Around his neck is his stethoscope. He will listen to this boy's heart to see if it beats the correct number of times each minute. In his hand is a small but strong light that shines into the back of the boy's throat. If there is trouble there, the doctor will find it, and he will soon have him well again. Doctors can help us all in many ways.



4. Fathers Are Salesmen, Too

This father is a salesman in a clothing store. Perhaps he has a little boy of his own, so he knows just what this young lad he is helping will look handsome in. To be sure, the boy does look nice in his dark coat and light trousers and bow tie. Mother looks pleased. Sister seems to think the outfit will probably do. Little brother himself is proud as Punch. The salesman smiles. He feels he has done his work well and that these customers will surely come back to this store. Yes, we can see that this father is a good salesman.



5. Fathers Deliver Letters and Packages

This father is a postman. He works for his government. He brings us letters from our brothers and sisters away on missions, from relatives in the army, and from friends who live far away. Through rain and snow, heat and cold, he carries his heavy bag of mail, so we can keep in touch with dear ones and with the world. What is in the package Mother is signing for? Some lovely surprise, no doubt. And Sonny Boy can scarcely wait to find out.



6. Fathers Teach Us at School

This father is a schoolteacher. Millions of boys and girls go to school. How many teachers we need to help them all! The children learn to read stories about other girls and boys all around the world. They learn to write. They learn arithmetic. Children learn about the sun, moon and stars; plants and animals; mountains and rivers; gold and silver and oil in the earth. How many things a school teacher must know! We are sure this teacher is helping the children to learn to be honest and kind to others, too.



7. Fathers Make Many Things

This father is working in a factory making parts to help others build automobiles, refrigerators, airplanes or other mechanical devices we use so much today. There is a pile of metal shavings under the lathe where he is working. And with his caliper he is measuring ever so carefully. Everything must be exactly right. No part may be even a tenth of an inch too long or too short. Careful, careful, Father!





how Cherrie lost her wiggles

by Twilla Newbury*

SHE was a cute little girl with a pleasant smile and beautiful blue eyes framed in golden curls. She was always active and wiggling. At school the children called her "wiggle worm." Her name was not that at all. It was Cherrie. Her family and all her loved ones tried to help her learn to be more quiet and still, but something made her keep on wiggling.

Cherrie had a very lovely aunt whom she loved very much; and, one day when her Aunt Helen came to see her, the aunt heard the name the children called Cherrie. Because she loved Cherrie, Aunt Helen studied how she could help her sweet niece overcome this restless habit. Aunt Helen thought of something nice and went to town to get it. She returned with a small, round, gaily-wrapped gift.

At the sight of the gift, Cherrie was excited; and she danced about and wiggled more than usual. Aunt Helen said, "This gift is for you. It will be your reward if you can overcome your 'wiggling' habit, because people do not enjoy a child who is always squirming and restless. We will put it on the shelf where you can see it all the time." When Cherrie wanted to hold it, Aunt Helen said, "Well, you might set it beside your plate as you eat lunch. But you may not open it until I say so."

Cherrie sat still for a few minutes, then began her squirming and reaching and wiggling, so Aunt Helen took the gift away.

Cherrie's mother had thought music lessons might help her little girl to break her bad habit, but her wiggling kept her from playing well. The pretty gift package sat beside her while she practiced, as a reminder that she must stop wiggling. Often that day the gift was put beside Cherrie and

then taken away again. So Cherrie was thinking about her habit and trying to stop it.

That night when Cherrie was sleeping, her mother asked Aunt Helen what was in the package. Aunt Helen sang:

*I've a little music box I wind up with a key.
Then a little man on top does funny things
for me.*

*To and fro he turns his head, his arms go
down, then up.*

Tinkle, tinkle goes the music, till it has to stop.

"Why did you buy her a music box?" questioned mother. "You spoil her."

Aunt Helen replied, "Well, it was for a special reason—I am trying to put a stop to all the wiggling Cherrie does."

Mother laughed and said, "I hope you succeed."

For three days Aunt Helen kept up the game with the gift; and, to everyone's surprise, Cherrie was getting much better. Cherrie did not know it, but the wiggles were leaving her. She began to realize why the package was taken away each time.

"Tomorrow is the Sabbath Day," said Aunt Helen. "You may take it with you to Junior Sunday School."

Aunt Helen went with Cherrie to Sunday School and sat on the very back bench where she could see all of the children. She let Cherrie hold the round package in her small hands, and not one wiggle stirred her pretty fluffy dress. Even when they sat in class, she sat still all through the lesson. Imagine her teacher's surprise! She thought it might be because Cherrie's aunt was with her. When the lesson was ended, the teacher turned to Aunt Helen and said, "Do you have a song our class could sing together?"

"Why, yes, I do," said Aunt Helen. "Cherrie, will you stand and unwrap your gift now? I think you have shown me that you have earned the right to unwrap it."

The children made sounds of joy as they saw the pretty music box; and when she held it out, Aunt Helen sang the little song, "I've a little music box..."

Cherrie was very happy. She turned to her aunt and said, "I shall never be wiggly again. May I play it to all my little friends?" She turned the key, the little man on top turned about and lifted his arms, and the children were thrilled.

The music was beautiful, and the other children began to sing and motion with their hands and dance with their toes. The children and the teacher loved Cherrie for learning to stop wiggling.

People forgot to call her "wiggle worm" again. Her wiggles had turned into a little dance accompanied by a song and a funny man turning on the top of the music box.

(For Course 5, lessons for August; for Course 1, lesson of June 25, "We Are Kind to Each Other at Sunday School," and lesson of July 23, "We Like to Share at Sunday School"; and for Course 3, lesson of July 30, "We Are Commanded to Be Reverent," and lesson of September 10, "When We Repent, We Do Not Repeat Our Mistakes.")
*Twilla Newbury, the mother of six children, resides in the Tenth Ward of the Springville Stake and is a kindergarten teacher in Santaquin, Utah. She received her degree in elementary education from Brigham Young University in 1960. She has also been a teacher in the Sunday School, and Relief Society.

It Started in Yerba Buena

by Richard O. Cowan

THE story of the Mormons in California has its roots deep in Church history. The persecutions which had followed the Church from place to place, almost from the beginning, reached new intensity in the early 1840's. When this bitterness against the Saints culminated in the martyrdom of Joseph and Hyrum Smith on June 27, 1844, Church leaders realized that still another move was necessary and that they would have to make hasty preparations to leave Illinois. Because provisions were disastrously scarce in Nauvoo, the brethren there wrote to Elder Orson Pratt, who, in 1845, was presiding over the Eastern States Mission, suggesting he encourage the Saints in the East to find their own means of moving west.

The Ship *Brooklyn* is Chartered

Elder Pratt, therefore, called a special conference in New York City on Nov. 12, 1845, at which time he presented a plan for chartering a ship to carry the Saints around the tip of South America to California, from which point they could join the main body of the Church in the Rocky Mountains. Elder Samuel Brannan was chosen to head this expedition, and the sailing vessel *Brooklyn* was secured for the voyage.

When the *Brooklyn* sailed out of New York Harbor on Feb. 4, 1846 (the exact date the first group of Pioneers left Nauvoo), it carried not only the 238 Mormon colonists, but all the provisions they would need to set up their colony—agricultural implements and seeds, school supplies, and even a printing press. The voyage, nearly six months long, was a trying ordeal for the emigrants crowded into the small ship. Twice they were driven off course by severe storms; both times the passengers' faith sustained them in their peril. Finally, on July 29, 1846,¹ the group sailed into San Francisco Bay where they found only the dejected little settlement of Yerba Buena.²

Expansion of an Enterprising Community

The Mormons immediately began building a new community at this place—a school was established, sawmills and flour mills were set up, homes were built, and regular meetings for worship were held. For the next year and a half, the Mormons represented the largest non-Catholic religion in California. And on Jan. 9, 1847, Samuel Brannan

began publishing the *California Star*. Progress continued; these Latter-day Saints deserve most of the credit for laying the foundations for the present city by the Golden Gate.

The activities of the colony soon extended beyond San Francisco. John Horner, for example, led the settlement of lands east of San Francisco Bay; where, in 1850, he built the first LDS chapel in California, near the present Centerville Ward, Hayward Stake. Samuel Brannan believed that the main group of Pioneers, under Brigham Young, should push through to the Pacific Coast. He, therefore, established New Hope, an agricultural project in the San Joaquin Valley, to provide enough food for the expected group of Saints. Brannan then left in the spring of 1847 to cross the Sierras and the Nevada desert. He met President Young and his group before they had reached the Great Basin, but he failed in his efforts to persuade the President to lead the Saints beyond their divinely-appointed destination of the Salt Lake Valley.

President Young, at this time, sent word to the Saints of the *Brooklyn* party living in California in which he explained that the central gathering place would be the Salt Lake Valley, but that their settlement on the Coast could serve as an outfitting post for immigrants arriving by sea who could then proceed to Salt Lake. He wrote that "one day the shores of the Pacific will be overlooked from the House of the Lord."³ The existing Los Angeles Temple and the Oakland Temple, soon to be built, fulfill this prophecy.

Arrival of the Mormon Battalion

Meanwhile, the famed Mormon Battalion arrived in San Diego in January, 1847, following its epoch-making march from Ft. Leavenworth, Kansas. After the Battalion was discharged July 16, 1847, in Los Angeles, many of its members went to Northern California to find work. Some went to work for Capt. John A. Sutter and dug the mill race where gold was discovered Jan. 24, 1848. This date is known only because of the record made by one of the Mormons, Henry W. Bigler, in his diary.

Excitement over the gold strike disrupted the work of the Church in San Francisco; and it hastened the apostasy of Samuel Brannan, whose faith had been weakening for some time. In 1849, Elders Amasa M. Lyman and Charles C. Rich, of the Council of the Twelve, were sent to California to personally supervise the work there. Two years

(For Course 11, lesson of June 11, "A Test of Loyalty," and lesson of June 18, "Church Beginnings in California"; and of general interest.)

¹Some historians have recorded the arrival date as July 29, 1846, while others record July 31.

²A local name for the area more generally known as San Francisco. The name, Yerba Buena, was officially changed to San Francisco Jan. 23, 1847. San Francisco had previously been the name given to the area on public maps.

³Deseret News Church Section, Jan. 28, 1961; page 5.

later they were directed by President Young to establish a Mormon settlement, which was to be the southernmost outpost of the "Mormon Corridor"—the chain of settlements linking the City of the Great Salt Lake with Southern California. A group of about 500 colonists from Utah established the town of San Bernardino, which flourished and prospered.

In 1851, Parley P. Pratt was appointed to preside over the Pacific Mission, with headquarters at San Francisco. While there, he stimulated a spiritual revival of the mission and worked on two important books—*A Key to Theology*, and his autobiography. In 1854, he was succeeded by George Q. Cannon. Elder Cannon's first task was the publication of the Book of Mormon in the Hawaiian translation which he had made. Elder Cannon also edited *The Western Standard*, a Mormon newspaper which greatly aided Church activity, which activity by then had spread far beyond San Francisco. The following conferences (mission districts) were established: Alameda, east of San Francisco Bay; El Dorado, in the mining areas; Yolo, north of the Bay; and Santa Cruz, to the south of San Francisco. Active missionary work was also extended to Oregon and Washington, and many converts were made in all of these areas.

Gold Fails to Lure the Saints

Despite the lure of wealth from California mines, there was a steady stream of faithful Saints moving to the appointed gathering place in the Rocky Mountains throughout this entire period. The crisis caused by the coming of Johnston's Army to Utah in 1857 prompted President Young to call all the Saints to leave the outlying settlements and return to Utah. Most of the Saints responded to the call; and for 35 years,

there was virtually no Church activity in California.

Present Mormon activity in California began in 1892, when Elder John L. Dalton was called to direct missionary work in the San Francisco Bay area. The California Mission, with headquarters now at Los Angeles, grew from this beginning. In 1942 it was divided, creating the Northern California Mission, with headquarters at San Francisco. Both of these missions have been among the Church's most active groups in proselyting. In 1958 the West Spanish-American Mission, with headquarters in Los Angeles, was organized to supplement the work of stake missions among Spanish-speaking peoples.

Phenomenal Growth of the Church

The first stake in California was organized in Los Angeles in 1923 (now South Los Angeles Stake). In 1927 the Hollywood (now Los Angeles) and San Francisco Stakes were established. By 1940 the number of California stakes was 11; 10 years later there were 18; and by the end of 1960, the number had reached 47. California is now one of the areas of fastest-growing Church population. A recent study in population trends predicted that by the year 2000, Los Angeles will be the largest center of LDS population in the world.³

The degree of Church activity in California is evidence that the Latter-day Saints there, like their faithful brethren throughout the world, love the Gospel and are anxious to advance the work of the Lord. Let us follow the example of those faithful Saints who brought about this progress and, wherever we live or whatever our calling, do all we can to build up the Lord's kingdom and further the work of His Church on earth.

³*The Improvement Era*, September, 1959; pages 664-667.

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THE WAGES OF SIN (Concluded from page 201.)

screening council meets regularly at the Deseret Book Company's screening room, so that the wards all over the Church may have titles of suitable films. The Deseret Book Company carries the films and maintains one of the largest 16 mm sound film libraries in the Intermountain West. It publishes a film catalog which is sent to all bishops.

In addition, the Brigham Young University Motion Picture Department has just issued an announcement of 36 films that it has produced.

Mr. Wharton concludes his article with these thoughts:

"The *Green Sheet*, a monthly publication, re-

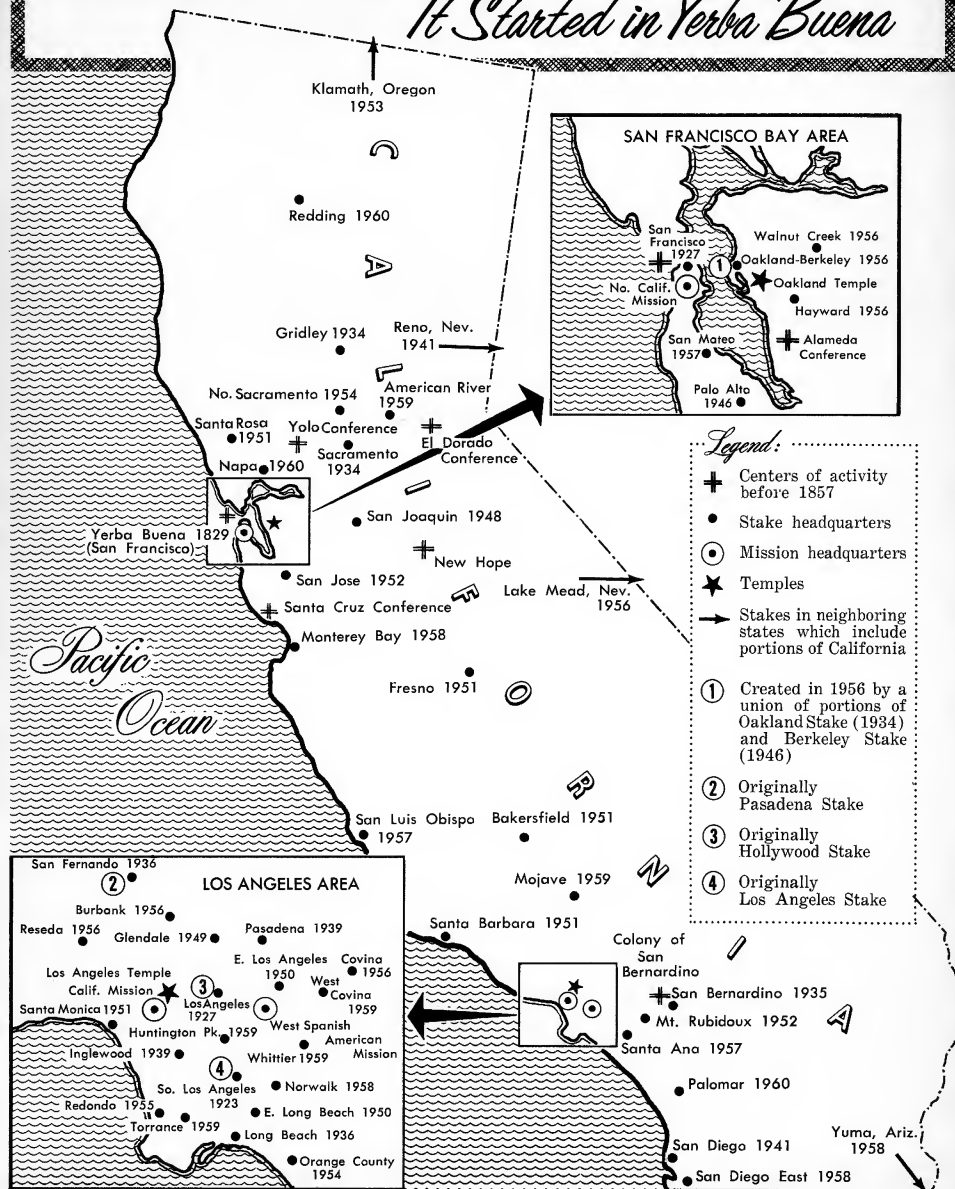
views and rates films, and you can subscribe at no charge. (Film Estimate Board of National Organizations, 28 West 44th Street, New York 36, New York.)...

"If the picture is a 'sick' one, stay away. Your abstention is the most powerful vote you can cast. It is particularly effective if you patronize worthwhile movies—the contrast will be telling. . .

"Some people think the 'sick' films partially represent a desperate attempt of the movie makers to recoup. Staying away from them seems the best way of telling the industry to try something else."

MORMON BEGINNINGS IN CALIFORNIA ...

It Started in Yerba Buena



TRY! TRY! TRY! TRY! TRY! TRY! TRY!

A friend¹ returned the other day from a year-and-a-half stint in Hawaii. There he had been an executive in Henry J. Kaiser's renowned Hawaiian Village Hotel.

"One of my fondest memories of the islands is my association with Mr. Kaiser," my friend beamed. "I was in his home many times, and he invited us in for dinner on Christmas."

My friend continued: "Henry Kaiser is an unusual man in many ways. He is actually rather quiet and retiring. He is almost eighty now, but he still has the drive of a bulldozer. His working day begins at 5:30 a.m. It ends about 6 p.m. And things really move as he calls the plays."

"Mr. Kaiser once told me that 75 per cent of the things he tries fail," my friend continued. "He said he made up for these losses with the other 25 per cent which succeed. For instance, his Kaiser-Frazer cars lost out in this country. But his automobiles are having great success in South America. 'The important thing,' Henry Kaiser told me, 'is to always keep trying.'"

There are many temptations today. One of the worst is the temptation to quit trying.

People have their opinions of Henry J. Kaiser. But all must agree that he has contributed much in his lifetime to the pursuit of freedom. A boy who left school in the eighth grade to help support his family, he startled the world by building 1,500 merchant ships during World War II. His mills during the war produced over a million tons of steel



HENRY J. KAISER

Three-fourths of his efforts fail.

ingot and more than 20 million pounds of magnesium.² He became the world's largest manufacturer of cement, the third largest maker of aluminum. He has built homes at a pace of 80 a week. He helped build the Hoover and Grand Coulee dams and the world's largest water span, the San Francisco-Oakland Bay Bridge.

And as he approaches eighty, Henry J. Kaiser is still trying — hard.

"It has always been one of my ambitions to 'build a business that knows no completion,'" he once said in a church sermon.³

He also recalled his mother's advice to him "from the days of my earliest memories":

"Henry, nothing is ever accomplished without work. If I left you nothing else but a will to work, I would leave you the most priceless gift."

But I keep going back to Mr. Kaiser's statement that 75 per

cent of his undertakings are failures. He is not afraid of failure. The important thing to him seems to be: keep trying. When he was helping build the Grand Coulee Dam, largest in the world, slides threatened to delay the work. Henry Kaiser tried something new. He froze a hillside solid to keep it in place. When he was building the Shasta Dam in northern California, railroads refused to run a spur to his construction camp. He kept trying. This time he pushed a ten-mile conveyor belt right over the mountain.⁴

Yes, I should like to return to Hawaii soon. It would be wonderful to be lulled in the sun by the soothing rhythm of the rolling surf on Waikiki. It would be refreshing to sniff again the gentle sea breezes and feast on long, yellow strips of lush pineapple just in from the field. It would be great to catch once more the warmth of a red hibiscus perched over a smiling Polynesian face.

But this time in Hawaii, I should like to look for something else. At 5:30 a.m. I should like to catch a glimpse of a 79-year-old man starting his day — another day of earnest trying. I should like to watch Henry Kaiser start off, unafraid of failure and feasting on sweat with the morning dew.

That would be something — to witness in him that it is more glorious to keep trying than to find security. That would be something — yes, even sweeter than the moonlight melody of tender Hawaiian strings.

—Wendell J. Ashton.

¹Enrico (Hank) Aloia.
(For Course 27, lesson of August 13, "Industry"; and of general interest.)

²B. C. Forbes, *America's Fifty Foremost Business Leaders*, 1948; B. C. Forbes & Sons Publishing Company, Inc., New York, N. Y.

³Delivered at Marble Collegiate Church, New York; see *Reader's Digest*, January, 1950; pages 15-19.

⁴Time, March 3, 1941; page 67.